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PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE.

For the months July 1905 to March 1906, inclusive.

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OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

FOR THE MONTHS JULY 1905 TO MARCH 1906 INCLUSIVE.

PART I.

I. OFFICE ROUTINE.

Hitherto our Reports have covered the year from the 1st July to the 30th June, according to instructions conveyed in Government Resolution No. 2781, General Department, dated 29th May 1900, but, since writing the last, the Government of India have intimated their wish that, in order to bring it into uniformity with those of the rest of the Department, the Report should in future cover the official year from the 1st of April to the 31st March. This Report, therefore, is for the months July 1905 to March 1906, inclusive.

2. In Part II, the notes upon new places and monuments visited are, perhaps, fuller than might be expected in a Progress Report. But as these notes are new, and, for the most part, upon buildings not previously described, or, at best, inadequately so, it is as well to get them into print at once, where they are readily available for future reference by the Department, and accessible to those interested in such matters. If left in manuscript, the original notes are liable to be mislaid, damaged, or lost altogether. Mr. Bhāndārkar's notes form the materials from which the final Lists of Antiquarian Remains in Rājputānā are to be compiled, and are therefore necessarily full.

3. The usual office work occupied the staff during the months July to October, and was of the same nature as detailed in the first paragraph of last year's Report. The two draftsmen, who were away on sick leave last year, returned to office the better for their rest and change. My Assistant, Mr. Bhāndārkar, was transferred to Bengal to act for Dr. Bloch while that officer was on leave from 28th May to 28th November 1905. He returned and joined the office at head-quarters on the 13th December 1905.

4.

II. SUPERINTENDENT'S DIARY.

1905.

November 2nd ... Proceeded to Mhow for Dhār and Māṇḍu.
3rd and 4th ... At Dhār and Māṇḍu.
6th to 8th ... At Chitōrgarh.
10th ... Returned to Poona.

(At Head-quarters.)

1905.

November	24th	... Started for Begampur and Bijāpur
	26th to	
December	6th	... At Bijāpur.
	7th	... Returned to Poona.

(At Head-quarters.)

15th	... Left Poona for Bādāmi.
17th to 25th	... At Bādāmi.
27th to 3rd	... At Gadag.

1906.

January	4th	... At Lakkunḍi.
	5th	... At Gadag.
	6th	... At Dambaḷ.
	7th	... At Gadag.
	9th to 16th	... At Dhārwar.
	18th	... At Degām.
	20th and 21st	... At Mugatkhan Hubli.
	23rd	... At Belgaum.
	25th	... Returned to Poona.

(At Head-quarters.)

February	13th	... Left Poona for Kalyān.
	14th to 16th	... At Kalyān.
	18th	... At Bassein.
	19th	... At Andheri and Parjāpur.
	20th to 23rd	... At Bassein.
	24th	... At Arnāḷa Fort.
	25th to 28th	... At Bassein.
March	1st to 6th	... At Broach.
	7th to 12th	... At Hālol for Chāmpāner.
	14th	... Arrived at Thāsra for Sarnal.
	15th	... Left Thāsra for Āgrā, under instructions from Director-General of Archaeology.
	17th to 21st	... At Āgrā, going over office matters with the Director-General in anticipation of taking over charge from him on his proceeding on leave.
	23rd	... Returned to camp at Mehmādābād.
	24th to 26th	... At Mehmādābād.
	27th	... At Ahmedābād.
	28th to 29th	... At Dholkā.
April	30th to	
	1st	... At Ahmedābād.

5. On comparing the above diary with my programme, as detailed in paragraphs 85-87 of last year's Report, it will be seen that I have not carried out my proposed tour in its entirety. The reason for this is the same as I gave in paragraph 4 of the Report. My visit to Māndu was very much delayed, owing indirectly to His Excellency the Viceroy's indisposition at that time, and subsequent movements. Mr. Marshall was to have accompanied me, and had arranged a date, but for the reason just stated, and that the Viceroy was requiring his presence in the north, his visit had to be postponed. Even then, at the last minute, Mr. Marshall was unable to come. Having thus lost a good deal of time in waiting, I had to omit the visit to Mhasāvād. Later in the season, having received a photograph of the temple of Sangameśvara, in the Ratnāgiri District, from the Collector, I found that that temple was not worth any attention on our part; and, since there was no occasion to go all the way to the coast for this, the other places, Revdandā and Korle, were omitted, at the time, in the hope of visiting them more easily, towards the close of the hot weather, from Bombay. But as Mr. Marshall then proceeded on leave and handed over charge of his office to me, I was unable to do this. This also cut short my season's touring and prevented me visiting certain places in North Gujarāt and Kāthiāwād. My trip to Sind I had to abandon, and succeeded in getting the sum, allotted for excavation there, re-appropriated to work at Bijāpur. Even had I not been transferred to Simla, I had sketched out far too full a programme for the season. It is also absolutely necessary to spend short periods, at intervals, at head-quarters during the touring season, to attend to arrears of correspondence which requires

references to office files, which are themselves too cumbersome to carry about without considerable expense and delay.

6. Fuller notes than are necessary here, are given in Part II of this Report, upon some of the places visited which have not been sufficiently described in previous Progress Reports.

7. III. ASSISTANT SUPERINTENDENT'S DIARY.

	1905.	
May	28th	... Arrived at Calcutta, and took charge of the office of the Archaeological Surveyor, Bengal Circle.
December	13th	... Returned to Poona, and resumed charge of the post of the Assistant Archaeological Surveyor, Bombay Circle.
		(At Head-quarters.)
	1906.	
January	8th	... Left Poona for Bhuj.
	13th to 19th	... At Bhuj.
	20th	... Arrived at Kerā.
	21st to 23rd	... At Kerā.
	24th	... Left Kerā.
	25th to 28th	... At Kotāl.
	30th	... Reached Kanthkot.
February	31st to 4th	... } At Kanthkot.
	5th	... Left Kanthkot.
	7th to 8th	... At Anjār.
	9th	... Left Anjār for Roho.
	12th	... Reached Ambāji.
	13th to 25th	... At Ambāji.
	26th	... Arrived at Sirohi.
March	1st to 8th	... At Sirohi.
	9th	... Proceeded to Jhādoli.
	10th to 12th	... At Jhādoli.
	13th	... Reached Pīḍwārā.
	14th to 25th	... At Pīḍwārā.
	26th	... Left Pīḍwārā.
	27th to 31st	... At Vāsā.

8. Owing to Mr. Bhāndārkar's deputation to Bengal, and the Christmas holidays occurring very soon after his return, he did not take the field until the 8th of January and arrived in Cutch on the 11th of January. From that date until the end of the official year, he travelled through parts of Cutch, the Mahī Kānthā Agency, and the southern portion of Rājputānā, round about the Ābu Hills. The latter district was found to be much more thickly strewn with archaeological remains than we had any idea of, consequently he did not get so far afield into Rājputānā as we at first expected he would. The remains he visited, and the results of his tour up to the end of March, are described in Part II of this Report.

Assistant Superintendent's
Tour.

IV. THE YEAR'S WORK.

9. In addition to the notes brought in by Mr. Bhāndārkar, and those made by myself, upon new places and monuments visited, some of the year's work is shewn in the following lists of photographs and inscriptions, and the list of conservation work in the Bombay Presidency, Central Provinces, Rājputānā and Central India. No new drawings were made, for Mr. Bhāndārkar, in travelling to gather material for the Lists of Remains, could not spare time to make drawings, and my time was wholly taken up with conservation matters. One hundred and ninety photographic negatives were taken, and impressions were made of twenty-four inscriptions, twenty-two of which were quite new.

10. The following is a list of the photographs taken. Nos. 2504 to 2604 were taken by the Superintendent's staff, the rest by that of the Assistant Superintendent.

V. LIST OF PHOTOGRAPHS TAKEN DURING 1905-1906.

Serial Number.	Locality.	Title of Photographs.	Size of Negative.
2504	Begampur (Sho-lāpur).	Tomb of daughter of Aurangzib, view from river ...	12 × 10
2505	Do.	Do. do. tomb inside the enclosure.	"
2506	Do.	Do. do. another view ...	"
2507	Bijāpur	Gol Gumbaz, cornice of, under repairs, December 1905.	"
2508	Do.	Malik Jahān Begam's mosque, view from north-east ...	"
2509	Do.	Do. do. south-east ...	"
2510	Do.	Do. portion of front ...	"
2511	Do.	The Andu masjid ...	"
2512	Do.	Do. lower doorway of ...	"
2513	Do.	The Mehtāri Mahal ...	"
2514	Do.	Do. west windows ...	"
2515	Do.	Do. back windows ...	"
2516	Do.	Do. brackets over back door ...	"
2517	Do.	Do. the mosque ...	"
2518	Do.	Do. portion of the original parapeting from top of building ...	"
2519	Do.	Water pavilion in front of the Sāt-manzli, from south-east... north-west.	"
2520	Do.	Do. do. north-west.	"
2521	Do.	Sāt-manzli and ramparts of the citadel ...	"
2522	Do.	Yusuf's old Jāmi' masjid ...	"
2523	Do.	Carved head from museum recovered from the Tāj Bāvri ...	"
2524	Do.	Aināpur, mosque at Ain-ul-Mulk's tomb ...	"
2525	Do.	Do. do. central arch ...	"
2526	Do.	Do. do. central <i>mīhrāb</i> ...	"
2527	Do.	Do. do. ceiling panel ...	"
2528	Do.	Do. Ain-ul-Malk's tomb and mosque ...	"
2529	Do.	Do. Jahān Begam's tomb at ...	"
2530	Do.	Do. do. interior ...	"
2531	Do.	The Nau Gumbaz ...	"
2532	Do.	The Ibrāhimpur mosque ...	"
2533	Do.	The Rangī masjid ...	"
2534	Do.	Mosque No. 73 ...	"
2535	Do.	The Haidariah mosque ...	"
2536	Aihole	Ceiling panel in an old temple, Śiva ...	8½ × 6½
2537	Do.	Do. Nārāyaṇa ...	"
2538	Do.	Do. Brahmā ...	"
2539	Do.	Temple of Galiganātha ...	"
2540	Do.	Old temple with sculptures in ceiling ...	"
2541	Do.	Temple of Nārāyaṇa ...	12 × 10
2542	Do.	Do. Durgā ...	"
2543	Bādāmi	Temple on the Northern Fort: from east ...	"
2544	Do.	Do. do. south-west ...	"
2545	Do.	View of the Northern Fort ...	"
2546	Do.	Cave No. I, front of ...	"
2547	Do.	Do. interior of ...	"
2548	Do.	Do. pillars in ...	8½ × 6½
2549	Do.	Do. ceiling panel in ...	12 × 10
2550	Do.	Cave No. II, front of ...	"
2551	Do.	Do. sculpture in ...	"
2552	Do.	Do. ceiling panel in ...	"
2553	Do.	Cave No. III, front of ...	"
2554	Do.	Do. ceiling panel in ...	"
2555	Pattadakal	Temple of Pāpānātha, western half ...	"
2556	Do.	Do. eastern half ...	"
2557	Do.	Showing Northern and Dravidian towers ...	"
2558	Do.	Temple of Virūpāksha, from roof of adjoining house ...	"
2559	Do.	Do. from south-east ...	"
2560	Gadag	Temple of Someśvara, from south-west, showing builders débris thrown up around ...	"
2561	Do.	Do. north-east do. ...	"
2562	Do.	Bēṭgere, memorial stones in village of ...	"

Serial Number.	Locality.	Title of Photographs.	Size of Negative.
2563	Gadag	Temple of Sarasvatī	12 × 10
2564	Do.	Do. image in shrine of	8½ × 6½
2565	Lakkundi	Great Jaina temple	12 × 10
2566	Do.	Temple of Kāśīśveśvara	"
2567	Do.	Do. south doorway of	"
2568	Do.	Temple of Nameśvara, P. W. D. markings on walls of	8½ × 6½
2569	Dambal	Temple of Doddā Basāppā, from south-west	12 × 10
2570	Do.	Do. shrine walls and <i>śikhara</i>	"
2571	Do.	Do. south porch	"
2572	Do.	Do. pillars inside	"
2573	Do.	Temple of Someśvara	"
2574	Hāveri	Temple of Siddheśvara from south-east	"
2575	Do.	Do. north-west	"
2576	Mantūr	Inscribed stone in field	"
2577	Aminbhāvi	Jaina image in Jaina temple	"
2578	Degām	Old temple in the village	"
2579	Do.	Do. do.	"
2580	Do.	Do. do. interior	"
2581	Do.	Do. do. centre shrine	"
2582	Do.	Do. do. ceiling panel	"
2583	Belgaum	Old Jaina temple in fort	"
2584	Do.	Do. portion of front	"
2585	Do.	Old Jaina temple in Commissariat garden in fort	"
2586	Do.	Old Hindu temple in fort, interior of	"
2587	Chāmpāner	Shahr-kā masjid	"
2588	Do.	Jāmi' masjid from the back	"
2589	Do.	Do. tomb at	"
2590	Do.	The Kevḍā masjid	"
2591	Do.	Do. tomb at	"
2592	Do.	The Naginā masjid and tomb	"
2593	Do.	Do. back of the	"
2594	Do.	The gateway near the Jāmi' masjid	"
2595	Halol	Tomb of Sikandar Shāh from the south-west	"
2596	Do.	Do. do. north-west	"
2597	Do.	Do. do. south-east	"
2598	Sarnal	Temple of Galteśvara from north-west	"
2599	Do.	Do. from south-west	"
2600	Do.	Do. shrine doorway of	"
2601	Ahmedābād	Base of <i>minār</i> of Jāmi' masjid	"
2602	Do.	<i>Minār</i> of Shāh Alam's mosque	"
2603	Do.	Do. do. taken from roof	8½ × 6½
2604	Do.	Do. do. taken from opposite <i>minār</i>	"
2605	Kerā (Bhuj)	Śaiva temple, front view of	"
2606	Do.	Do. shrine doorway of	"
2607	Do.	Do. from south-west	"
2608	Do.	Do. from back	"
2609	Do.	Do. from north-west	6½ × 4½
2610	Koṭai	Śaiva temple, from north	8½ × 6½
2611	Do.	Do. from south	"
2612	Do.	Do. front	"
2613	Do.	Do. interior	"
2614	Do.	Vaishṇava and Sūrya temples, front	6½ × 4½
2615	Do.	Do. do. back	"
2616	Do.	Another Śaiva temple, from front	"
2617	Do.	Do. from back	"
2618	Do.	Dilapidated temple, from front	"
2619	Do.	Do. from back	"
2620	Kanthkot	Solthambā Jaina temple, from south-east	8½ × 6½
2621	Do.	Temple of Sūrya-Nārāyaṇa, from south-west	"
2622	Do.	Do. do. from south	6½ × 4½
2623	Do.	Do. do. image of Sūrya-Nārāyaṇa	"
2624	Khokrā	Temple of Jalteśvara, general view from south	8½ × 6½
2625	Do.	Do. do. front	6½ × 4½
2626	Do.	Do. do. doorway of	8½ × 6½
2627	Do.	Thākar <i>mandir</i> , from south-east	6½ × 4½
2628	Bhadresar	Jaina temple, front	8½ × 6½
2629	Do.	Do. from north-east	"

Serial Number	Locality.	Title of Photograph.	Size of Negative.
2630	Ambāji	Temple of Mātāji, front	8½ × 6½
2631	Do.	Do. from back	"
2632	Kumbhāriā	Temple of Neminātha, general view from south	"
2633	Do.	Do. another view from south	"
2634	Do.	Do. interior	"
2635	Do.	Do. another interior	"
2636	Do.	Do. <i>Gūḍhamandapa</i> , sculptured slab in.	6½ × 4¾
2637	Do.	Do. Mēra sculpture	"
2638	Do.	Do. antechamber to shrine Nandī- vara, sculpture in.	"
2639	Do.	Temple of Mahāvīra, exterior from back	"
2640	Do.	Do. interior	8½ × 6½
2641	Do.	Do. another interior	"
2642	Do.	Do. <i>Gūḍhamandapa</i> doorway	"
2643	Do.	Do. ceiling of hall	"
2644	Do.	Do. interior cell	6½ × 4¾
2645	Do.	Temple of Śāntinātha, general view from back	"
2646	Do.	Do. interior of cell	8½ × 6½
2647	Do.	Do. another interior	"
2648	Do.	Temple of Pārśvanātha, general view from back	6½ × 4¾
2649	Do.	Do. cell in	"
2650	Do.	Do. interior	8½ × 6½
2651	Do.	Temple of Śambhavanātha, from east	6½ × 4¾
2652	Do.	Temple of Kumbhēśvara Mahādēva, doorway of shrine of	"
2653	Do.	Do. from south-east.	"
2654	Koteśvar	Temple of Koteśvara, from east	"
2655	Do.	Do. side view from north	"
2656	Sirohi	Temple of Chāmakhji, from north-east	8½ × 6½
2657	Do.	Do. from south-east	"
2658	Do.	Temple of Śāraṇēśvara, side view from north	"
2659	Do.	Do. basement mouldings of	6½ × 4¾
2660	Mirpar	Temple of Goḍinātha, interior	8½ × 6½
2661	Do.	Do. lower porch, front of	"
2662	Do.	Do. from south-east	"
2663	Do.	Do. side view from south	"
2664	Do.	Do. back from north-east	"
2665	Jhādoli	Temple of Śāntinātha, interior	"
2666	Do.	Do. from front porch	"
2667	Nandīā	Temple of Mahāvīra, general view	"
2668	Vasantgaḍh	Śaiva temple from back	"
2669	Do.	Temple of Sūrya, side view from south	"
2670	Do.	Do. from back	"
2671	Do.	Do. carving of niche	6½ × 4¾
2672	Do.	Temple of Brahmā, from front	8½ × 6½
2673	Do.	Old ruined temple, front of	"
2674	Do.	Do. back of	"
2675	Ajbāri	Ruined temples, general view	"
2676	Do.	Do. part of <i>tōraṇa</i> near	6½ × 4¾
2677	Do.	Temple of Gopālji, from front	8½ × 6½
2678	Do.	Do. from back	"
2679	Do.	Do. doorway and basement of old tem- ples near.	6½ × 4¾
2680	Vāsā	Temple of Jamadagni, from front	8½ × 6½
2681	Do.	Śaiva temple near that of Jamadagni	"
2682	Do.	Temple of Sūrya, from south-east	"
2683	Do.	Do. interior of	"
2684	Do.	Do. image in the shrine of	6½ × 4¾
2685	Do.	Temple of Jagadīśa, front of	8½ × 6½
2686	Do.	Do. from back	"
2687	Do.	Temple of Somanātha, from front	6½ × 4¾
2688	Do.	Śaiva temple near that of Somanātha	"
2689	Rohērā	Temple of Rājeśvara, from back	8½ × 6½
2690	Do.	Do. interior of	"
2691	Do.	Temple of Thākārji from terrace	"
2692	Do.	Temple of Lakshmi-Nārāyaṇa from back	6½ × 4¾
2693	Do.	Temple of Mātā, porch of	8½ × 6½

11. In the following list of inscriptions copied, Nos. 2254 to 2273, inclusive, were copied by the Assistant Superintendent :—

VI. INSCRIPTIONS COPIED DURING 1905-06.

Serial Number.	Place.	Position of Inscription.
2250	Ratlām	... Second set of two copper plates.
2251	Kānarā	... Kanarese copper plate received from Mr. P. B. Haigh, I. C. S.
2252	Do.	... Do. do. do.
2253	Chāmpāner	... Stone built into a well at Māṇḍvī, near.
2254	Bhūj	... Stone lying in stores of Engineering office.
2255	Do.	... Do. do.
2256	Do.	... Do. do.
2257	Do.	... Do. do.
2258	Do.	... Do. do.
2259	Do.	... Do. do.
2260	Kanthkot	... In a niche in porch of temple of Sūrya-Nārāyaṇa.
2261	Kumbhāriā	... On a <i>Pāliā</i> stone under a <i>Pippala</i> tree.
2262	Do.	... On jamb of subsidiary cell in temple of Neminātha.
2263	Do.	... On a pillar in temple of do. do.
2264	Do.	... On another pillar in antechamber to shrine of do.
2265	Do.	... On third pillar in temple of do.
2266	Sirohī	... Stone from a well at Vasantgaḍh now lying loose near Palace of Mahā Rāo.
2267	Do.	... Stone from Khimel mātā's temple, Vasantgaḍh, now lying loose near Palace of Mahā Rāo.
2268	Do.	... Stone from Kanakhaleśvara temple near Achaleśvara (Mount Abu) now lying loose near Palace of Mahā Rāo.
2269	Jhādoli	... Stone built in wall of temple of Śāntinātha.
2270	Piṇḍwārā	... In temple of Mahāvīra.
2271	Do.	... Stone from temple of Mahādēva at Kāṇṭal, now lying near State stables.
2272	Vasantgaḍh	... On pedestal of Jaina image in temple under repairs.
2273	Roherā	... Stone lying in <i>dharmaśālā</i> opposite temple of Thākari.

12. As was the case last year the inscriptions copied during the year were nearly all brought in by Mr. Bhāndārkar and are mostly new. The majority of the inscriptions scattered throughout the districts, through which I toured myself, have already been copied and translated. One more set of copper plates was discovered at Māndhātā in the Central Provinces, but we have not been favoured with an inspection of them, nor the first set, mentioned in my last Progress Report. They were given to a local scholar to translate.

VII. BOMBAY.

13. The following is a statement of conservation works carried out in the Bombay Presidency during the financial year 1905-1906. It is compiled from the annual list sent in by the Secretary to Government in the Public Works Department, and lists forwarded by the Superintending Engineers.

(From grant allotted from Provincial Revenues.)

NORTHERN DIVISION.

	Rs.	a.	p.
Presidency—			
Bombay—Maintenance and repairs to caves of Elephanta	...	2,036	1 2
Do. Current repairs to custodian's quarters	...	97	14 6
Do. do. assistant custodian's quarters	...	7	12 2
Do. Providing drainage to quarters of custodians*	...	164	12 4

* Omitted from the Superintending Engineer's list.

			Rs.	a.	p.
Thāpā District—					
Kanheri, repairs to the Kanheri caves	199	8 0
Kondivte, repairs to the caves	19	14 0
Ambiwāli, repairs to the caves	23	12 6
Ambarnātha, repairs to the old temple	51	10 0
Bassein, fort and old Portuguese remains	99	10 2
Thāpā, graves of the two English chiefs of Salsette	9	14 0
Broach District—					
Broach, repairs to the old Dutch tombs	40	0 0
Surat District—					
Surat, repairs to the old Dutch tombs	204	0 0
Olpad, do. Vaux's tomb	22	0 0
Kairā and Panch Mahāls District—					
Chāmpāner, current repairs to the Naginā masjid	34	1 4
Do. do. Wāndrā masjid	34	11 8
Do. do. Jāmi' masjid	99	10 9
Do. do. Nawāj masjid	19	15 1
Do. do. Rauza at Potār tank	9	13 0
Do. do. Kevādā masjid	19	14 7
Mehmadābād, current repairs to tomb of Mubārak Sayyid	48	0 0
Do. special repairs do.	312	0 0
Ahmedābād District—					
Ahmedābād, ordinary repairs to Ahmed Shāh's mosque	99	9 6
Do. do. to Jāmi' masjid	96	1 3
Do. do. to Siddi Sayyid's mosque	78	9 9
Do. do. to Dādā Harir's well	98	9 8
Do. do. do. mosque and tomb	49	11 3
Do. do. to Mir Abu Turāb's tomb	44	14 0
Do. do. to Rāqī Rūpavanti's mosque	58	6 6
Do. do. to Rāqī Sipri's mosque and tomb	133	9 3
Do. do. to Muhāfiz Khān's mosque	78	6 6
Do. do. to Ahmed Shāh's tomb	48	11 6
Do. do. to tombs of Queens of Ahmed Shāh	48	11 6
Do. do. to Haibat Khān's mosque	58	12 0
Do. do. to Qutb Shāh's mosque	58	14 0
Do. do. to Bibiji's mosque at Rajpur-Hirpur	49	5 0
Do. do. to Queen's mosque at Sārangpur	59	5 9
Do. special repairs to do.	1,498	11 3
Do. affixing tablet to old Dutch Factory	99	15 3
Do. ordinary repairs to Achyut Bibi's mosque*	0	4 0
Do. maintaining watchmen for old building	159	9 0
Sarkhej, repairs to the Muhammadan buildings	3,883	1 5
Batwā, repairs to tomb of Shāh Qutb'u'l Ālam	49	13 9
Dholkā, ordinary repairs to the Khān masjid	99	10 0
Do. do. to Balol Khān Kāzi's mosque	95	9 6
Do. special repairs to† do.	2,183	7 9
Do. ordinary repairs to Jāmi' masjid	95	10 4
Adāraj, ordinary repairs to the step-well	99	10 6

CENTRAL DIVISION.

Poona District—					
Kārli, ordinary repairs to the caves	...	...	...	550	0 0
Bedsā, ordinary repairs to the caves	...	...	...	99	0 0
Bhājā, ordinary repairs to the caves	...	...	...	99	0 0
Junnar, ordinary repairs to the caves	...	...	...	70	0 0
Shelārwaḍi, ordinary repairs to the caves	...	...	...	20	0 0
Sholāpur District—					
Sholāpur, destroying growth of shrubs on the wall of the Fort	...	...	...	199	6 10
Nāsik District—					
Nāsik, ordinary repairs to the Pāṇḍu Lenā caves	...	...	...	132	0 0
Khāndesh District—					
Pāṭṇā, repairs to temple of Mahesvara and the caves	...	...	...	177	0 0
Thālnor, repairs to the Muhammadan tombs	...	...	...	36	13 9
Erapdōl, repairs to the Pāṇḍava's Vāḍā	...	...	...	133	3 6
Balsāṇe, repairs to the old temples	...	...	...	33	6 3
Sangamesvara, repairs to the old temple	...	...	...	37	12 10

* Omitted from Superintending Engineer's list.

† In the Examiner of Public Works Accounts Lists this is put down at Rs. 2,279-1-3.

SOUTHERN DIVISION.

		Rs.	a.	p.
Bijapur District—				
Bijapur, ordinary repairs to old Muhammadan buildings	...	2,014	0	0
Bādāmi, caretaker's wages for the caves	...	36	0	0
Belgaum District—				
Belgaum, ordinary repairs to Jaina temple in Fort	...	15	0	0
Do. do. to Asad Khān's Dargāh	...	40	6	2
Dhārwar District—				
Bankapur, ordinary repairs to Nagareśvara temple	...	14	12	0
Kānarā District—				
Ordinary repairs to remains at Honāvar, Bilgi and Sonḍā	...	46	3	0
Do. Murdeśvar, Bhaṭkal and Mirjan	...	41	11	9
Ratnāgiri and Kolābā Districts—				
Māngaon, special repairs to the Kuḍā caves	...	58	15	0
Sangamesvara, special repairs to Temple of Karpeśvara	...	16	14	0
Pāḷ, special repairs to Buddhist caves	...	140	0	6
Nāgoṭnā, special repairs to the old Muhammadan bridge	...	44	2	0
Dābhoḷ, special repairs to the old mosque	...	3	7	0

INDUS LEFT BANK DIVISION.

Hyderābād District—				
Hyderābād, repairs to wall of tomb of Ghulām Nabī Khān	...	80	0	0
Do. caretaker for Kalhorā tombs	...	84	0	0
Moro, repairs to tomb of Nur Muhammad Kalhorā	...	17	0	0

INDUS RIGHT BANK DIVISION.

Karāchi Canals District—				
Taṭṭā, ordinary repairs to old Dabgir mosque	...	267	0	0
Do. do. to Jām Nizām-u-din's tomb	...	23	0	0
Do. do. to Nawāb Amir Khalil Khān's tomb	...	24	0	0
Do. do. to Nawāb Shurfa Khān's tomb	...	118	0	0
Do. special repairs to do.	...	43	0	0
Do. ordinary repairs to Mirzā Jāni Beg's tomb	...	501	0	0
Do. special repairs to do.	...	113	0	0
Do. ordinary repairs to Nawāb Isā Khān's tomb	...	909	0	0
Do. special repairs to do.	...	524	0	0
Do. caretaker for tombs on Makli Hills	...	109	0	0
Western Nārā District—				
Khudābād, ordinary repairs to the Jāmi' masjid	...	70	0	0
Do. do. to Yār Muhammad's tomb	...	30	0	0

Total ... 19,832 4 5

Provincial Grant (Government Resolution No. A.—1550 of 14th June 1905, Public Works Department, Bombay)	...	20,000	0	0
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(From the Imperial Grant.)

Bijapur District—				
Bijapur, restoration of the Gol Gumbaz	...	5,794	0	0
Do. repairs to the Ibrāhīm Rauza (in progress)	...	2,670	0	0
Do. do. to Jāmi' masjid	...	2,345	0	0
Do. freight on stone brought for the Gol Gumbaz	...	464	0	0
Hyderābād District—				
Moro, special repairs to Buddhist stūpa, Thal Rukan (completed)	...	1,734	0	0

Total ... 13,007 0 0

Imperial Grant (Government Resolutions Nos. A.—2563 of 18th October 1905, and A.—974 of 31st March 1906, Public Works Department, Bombay)	...	16,613	0	0
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Totals of Expenditure.

	Rs.	a.	p.
Expended from Provincial Revenues	19,832	4	5
Expended from Imperial Revenues	13,007	0	0
Grand total	32,839	4	5

14. The heaviest and most important work in the Presidency during the year was at Bijāpur. I included a note on this work in my last Progress Report, and insert, here, a further note upon the same work supplied by Mr. Ahmadi, the Executive Engineer.

"The requisite quantity of large-sized stone for the restoration of the front cornice of the Gol Gumbaz has been obtained, as stated in the last report, from the Mohol quarries in the Sholapur District. Seven of the brackets from the east end have been fixed in place; and the dressing of the stone for a few more is in progress. The iron girder-cradle scaffolding has been found to work admirably (see photo. No. 2507) in carrying out this difficult and hazardous work.

At the Ibrahim Rauza, the broken brackets, slabbing, ornamental eaves, etc., in the lower cornices of the tomb, have been completely restored on the western and northern faces, and work was in progress on the east face. All the large-sized stone required for the restoration of the rich deep cornices of the mosque have been obtained from the Sholapur District; and it is expected that both the tomb and the mosque will be completely restored to their original condition during the current year.

Little work has hitherto been carried out at the Jāmi' masjid. All the stone required for the restoration of the front cornice has been obtained, and part has been dressed to the required shapes. Two of the brackets have been put up. As in the case of the Gol Gumbaz, the task of chiselling out the butt ends of the old brackets, from the very narrow spaces in the main wall, is found to be extremely troublesome and expensive."

15. When I was at Bijāpur in December, Mr. White, Secretary to Government in the Public Works Department, arrived, and, in company with the Superintending Engineer, S. D., inspected the work in progress at the Gol Gumbaz.

16. In my last Progress Report (paragraph 39) I gave the recipe for a mixture for cement to be used in repairing old work, so that the new might approximate the old in tint, and not present violent and disagreeable contrasts. I am now able to give the composition of a stain which Mr. Manley, who is working on the Khājarāhā temples in Bundelkhand, has hit upon. From the experiments made, it seems to be all that is desired, the depth of tint being obtained by the number of coatings or the strength of the solution. I think I have said sufficient in my last Report to shew the necessity of some stain being used upon new work.

17. Mr. Manley says: "The bean from which the stain is made is called *Semecarpus Anacardium*, and is procured in the bazaar by the name of *Bhilawa* (the marking nut from which *dhobies* get the black dye for marking linen). I have used spirits of petrol as a basis to extract the oil. Perhaps benzine or naphtha may do as well for the purpose. Take, say, 3 ounces of beans, put them in a mortar, and smash them up. Then put this into a quart bottle, and fill it with petrol, and let it soak for a day or so, after which the liquid can be strained off and will be ready for use." Further experiments might result in a cheaper and simpler solvent being found.

18. The whitewash spectre still shews its ugly visage. In one estimate an item provided for the whitewashing of a fine old sculptured black stone temple. In another whitewash was proposed, and used, I believe, upon an old Portuguese building at Bassein. It was also proposed to whitewash one of the caves at Junnar.

19. For the extirpation of tree growth and weeds in old masonry, I would draw the attention of Executive Engineers to "Scrub's Eradicator," sold by Messrs. John Fleming and Co., Engineers and Contractors, Bombay, and would be glad to know the results of their experiments with it. It has been strongly recommended.

20. The following is a list of works it is proposed to take in hand during the year 1906-07. They are listed in order of urgency:—

(From Provincial Revenues.)

	Rs.
Northern Division—	
Presidency—	
Items 2, 3, and 4,* Elephanta Caves	2,370
Ahmedābād—	
75, Caretakers	180
Central Division—	
Poona—	
3, Repairs to Kārli Caves	550
Southern Division—	
Bijāpur—	
4, Caretakers to the Bādāmi Cave	72
Indus Right Bank Division—	
Karāchi Canals—	
10, Caretaker's pay for Tattā tombs	120
Indus Left Bank Division—	
Central Hyderabad Canals—	
5, Caretaker's pay for Ghulām Shāh's tomb, Hyderabad	84
Central Division—	
Nāsik—	
20, Repairs to Pāṇḍu Leṇā Caves	134
Southern Division—	
Bijāpur—	
Allotment sanctioned for Bijāpur Museum B.—373 of 14th March, Public Works Department	872
Northern Division—	
Ahmedābād—	
Balance required to complete work at Sarkhej (as per statement of 16th March 1906 submitted by Executive Engineer)	350
57, Repairs to the Jāmi' Masjid at Dholkā	1,580
Repairing the pavilion on the north of the Khān masjid at Dholkā	1,795
Do. do. south do. do.	1,920
71, Repairs to the Harem at Sarkhej	2,490
Central Division—	
Poona—	
2, 4, and 5, Repairs to the caves at Junnar, Beḍsā, and Bhājā	270
Northern Division—	
Ahmedābād—	
Rebuilding <i>minārs</i> of Balol Khān's mosque at Dholkā (Estimate passed)	282
Kairā—	
60, Repairing the arch at Kapaḍvanj	200
Southern Division—	
Sātāra—	
8, Maintaining the Karhāḍ caves	140
Dhārwar—	
16, 17, 18, Repairs to temples at Dambaḷ and Lakkunḍi	155
Central Division—	
Sholāpur—	
14, Removing <i>vīragāl</i> from Velāpur to Barsi Road station	50
Khāndesh—	
23, Repairs to caves at Pāṭpā and temple of Maheśvara	200
Northern Division—	
Ahmedābād—	
14, 17, 31—34, 39—50, 61—67, Repairs to buildings at Ahmedābād	1,655

* These numbers have reference to those in the Budget Estimate lists sent in by the Superintending Engineers.

Southern Division—			Rs.
Bijāpur—			
22, Current repairs to Muhammadan buildings, Bijāpur	...	...	2,000
23, Repairs to the Bādāmi caves	...	...	1,300
Northern Division—			
Panch Mahāls—			
8—12, 28—30, Repairs to Chāmpāner buildings	...	...	310
Thāpā—			
20—23, Repairs to Konḍivṭe caves, Bassein Fort, Ambiwali and Kotali caves	...	...	180
Ahmedābād—			
51—55, Repairs to Sarkhej buildings	...	...	240
56, Repairs to Balol Khān Kāzi's mosque at Dholkā	...	...	100
57, Odd repairs to the Jāmi' masjid at Dholkā	...	...	100
Panch Mahāls—			
59, Odd repairs to tomb of Sikandar Shāh at Halol	...	...	10
Indus Right Bank Division—			
Karāchi Canals—			
1, Old Dabgir mosque at Taṭṭā	...	...	450
Western Nārā—			
11, Repairs to the Jāmi' masjid at Khudābād	...	...	70
12, Yār Muhammad's tomb at Khudābād	...	...	30
Northern Division—			
Ahmedābād—			
71, Ordinary repairs to the Harem at Sarkhej	...	...	120
Southern Division—			
Belgaum—			
10, 11, 19, 20, 24, Protecting inscription slabs	...	...	32
Ratnāgiri—			
23, Repairs to temple of Kārṇeśvara at Sangameśvara	...	...	20
40, Repairs to Sīvāji's samādhi at Rāigaḍ	...	...	140
Total			20,561

(From Imperial Revenues.)

Restoration of the Gol Gumbāz, Bijāpur	}	11,000
Do. the Ibrāhim Rauza, Bijāpur				
Do. the Jāmi' masjid, Bijāpur				

Grand Total ... 31,561

21. Owing to the great demand for grants-in-aid from the various Local Governments and Administrations this year, the grant for Bombay has had to be cut down very considerably. The works above proposed are those in progress, commenced from Imperial grants, and which have, therefore, first claim upon the grant for this year.

VIII.—BOMBAY—NATIVE STATES.

22. The Political Agents, Hālār, Jhālāwād and Gohilwād Prānts, Kāthiāwād, report that no works of conservation were carried out under their charge. From the Sorath Prānt no returns were received last year, but they have since come to hand. They shew that during the year 1904-05 the Junāgaḍh Darbār spent Rs. 8,663 upon the building erected over the famous inscribed Aśoka rock at the foot of Girnār, and Rs. 1,252 upon the building of a compound wall around the old ruined temple of Somanātha at Prabhās Pāṭan. The work was carried out under the supervision of the State Engineer. No further works were carried out during the year 1905-06. In the Porbandar State Rs. 33,490 were expended upon the

restoration of the temple of Śrī Sudāmā at Porbandar. Everything, save the seat of the idol, appears to have been rebuilt. The building can thus no longer have any interest from an archæological point of view.

23. The Political Agent, Cutch, reports that no works of archæological interest were carried out in that State during the year 1905-06.

Cutch.

24. No conservation work was carried out in the Pālanpur State. A blank return also comes from Mahī Kāṇṭhā and Rewā Kāṇṭhā.

North Gujarat.

25. The Political Agent, Kolhāpur and Southern Marāṭhā Country, reports that no conservation work was carried out in any of the States of the Southern Marāṭhā Country during the year ending the 31st March 1906. The information as regards the Kolhāpur Principality had not been received by him but had been asked for from the Diwān.

Kolhapur.

26. The Political Agent, Sāvāntvāḍī, reports that no work of conservation was carried out in that State during the year 1905-06. No return has been received up to date from the Resident, Baroda.

Savantvadi.

IX. CENTRAL PROVINCES.

27. The following is a list of works carried out in the Central Provinces during the year, 1st April 1905 to 31st March 1906, with the amounts expended upon them up to the 31st March. The amounts below are given in this manner:—

			Rs.	a.	p.
Jabalpur District—					
Bherāghāt, repairs to Gaurī Śaṁkara's temple	...	...	*781	0	0
Dāmoh District—					
Noḥṭā, rebuilding and repairing old temple	...	...	*1,078	0	0
Sāgar District—					
Eraṇ, special repairs to old remains	...	...	557	0	0
Nimār District—					
Māndhātā, repairs to the temple of Siddheśvara	...	...	2,153	0	0
Do. do. miscellaneous remains on hill	...	...	369	0	0
Burhānpur, do. Shāh Nawāz Khān's tomb	...	...	*580	0	0
Rāipur District—					
Arang, repairing and building a wall round old Jaina temple	...	...	15	0	0
Sirpur, repairing old brick temple	...	...	1,184	0	0
Bilāspur District—					
Ratanpur, repairs to old temple	...	...	241	0	0
Jānjgir, special repairs to old temple	...	...	3,970	0	0
Pāli, repairs to old temple	...	...	538	0	0
Seorī-Nārāyaṇ, repairs to two old temples	...	...	404	0	0
Sambalpur District—					
Pujāripāli, petty repairs and fencing to three old temples	...	...	474	0	0
Aḍbhār, fencing and gravelliag, &c., site of old temple	...	...	132	0	0

28. Below is a list of works in the Central Provinces and Berar which it is proposed to carry out during 1906-07.

Work proposed.

(From Provincial Revenues—Works in progress.)

			Rs.	a.	p.
Nāgpur District—					
Nildoh	...	Preservation of prehistoric stone circle	...	...	†36 0 0

* These works were carried out from Imperial Funds.

† This work was completed in 1905-06, but no payment was made, hence an allotment of Rs. 36 is included here.

				Rs.	a.	p.
Chandā District—						
Chandā	... Gopā Rājā's tombs	...	...	100	0	0
Do.	... Repairs to the Fort walls*	...	...	5,000	0	0
West Berār—						
Narnālā Fort.	Repairs to old buildings†	...	...	2,300	0	0
Bālāpur Fort.	Repairs	...	...	1,850	0	0
Raipur District—						
Sirpur	... Repairing the old brick temples	...	...	158	0	0
Bilāspur District—						
Janjgir	... Special repairs to the old temple	...	...	795	0	0
Pālī	... Repairs to the old temples of Mahadeva	...	...	233	0	0
Seorinārāyan.	Repairs to the two old temples	...	...	436	0	0

(From Provincial Revenues.—New works.)

Nāgpur District—						
Wathodā	... Prehistoric stone circle	...	...	50	0	0
Rāmtēk	... Repairs to the old temple	...	...	200	0	0
Chandā	... The Lāl Peth Monoliths	...	...	200	0	0
Do.	... Removing loose sculpture in middle school garden	...	...	50	0	0
Bhaṭālā	... Repairs to the old temple	...	...	100	0	0
Nerī	... Repairs to the old temple	...	...	300	0	0
Chandā	... Repairs to the Gopā tombs	...	...	250	0	0
West Berār—						
Rohinākhed	... Repairing and restoring old mosque	...	...	568	0	0
Deulgaon Rājā.	Restoring Motisamādhā tomb	...	...	884	0	0
East Berār—						
Gāwilgarh Fort.	Removing cactus and vegetation	...	...	1,000	0	0
West Berār—						
Kothālī	... Repairing two old temples	...	...	1,433	0	0
Hoshangābād District—						
Pachmarhi	... Repairs to the caves	...	...	51	0	0
Chhindwārā District—						
Deogarh Fort.	Clearing old fort vegetation	...	...	75	0	0
Betul District—						
Bhainsdehi	... Collecting the scattered stones at the temple	...	...	200	0	0
Raipur District—						
Rājīm	... Repairs to temple of Rājīvalochana	...	...	100	0	0
Do.	... Repairs to temple of Rāmachandra	...	...	250	0	0
Jabalpur District—						
Bherāghat	... Removing brushwood from temple of Gauri-Śaṅkara	...	...	15	0	0
Sāgar District—						
Eran	... Preservation of colossal Varāha, &c.	...	...	150	0	0
Dāmoh District—						
Nohtā	... Compound wall and further repairs to old temple	...	...	500	0	0
Total	...	...	...	17,234	0	0

(From Imperial grant-in-aid.—Works in progress.)

Nimār District—				Rs.	a.	p.
Māndhātā	... Repairs to the temple of Siddheśvara	...	...	689	0	0
Chandā District—						
Bālāpur	... Preservation of old fort	...	...	1,076	0	0
Bhāndak	... Repairs to old temple at the Takā Talao	...	...	500	0	0
Markaṇḍa	... Repairing wall of group of old temples	...	...	500	0	0
West Berār—						
Loṇār	... Restoring old temples and Dharamśālā	...	...	2,128	0	0
Bilāspur District—						
Kharod	... Repairs to two old brick temples	...	...	1,000	0	0
Total	...	...	...	5,878	0	0

29. In January last Pandit Hīrānand, who had been in training under Dr. Vogel, was transferred to the Central Provinces as Archaeological Assistant, and was thus placed under me for advice in his work. Mr. Miller was desirous

Pandit Hiranand, Archaeological Assistant.

* The allotment of Rs. 5,000 for this work is given from a special provision in the Budget, and not from the reserve of Rs. 10,000.

that he should start work upon the re-arrangement, classifying, and labelling of the antiquarian objects in the Nāgpur Museum. Owing to want of expert advice, and the crowded condition of the rooms, these exhibits had got rather mixed up and were not displayed to advantage. On the completion of the new Technical Institute, part of the contents of the Museum, of service to the classes to be held there, were transferred, thus giving more room for archæological objects. I gave Mr. Hirānand what assistance I could in this task by post. When this is complete I would suggest that he should visit all monumental remains, not visited by me, or described in my Progress Reports, gathering notes, photographs and inscriptions. At the same time he could bring to the notice of the local authorities all loose, uncared-for sculptures and inscribed slabs which are unconnected with buildings in good repair, in order that they may be obtained, if possible, for the Museum. But, if he is to do good archæological work in the future, it is necessary that he should occasionally tour with the Superintendent.

X. CENTRAL INDIA.

30. The trip to Māṇḍu was taken at the instance of the Director-General, who intended accompanying me, but was in the end unable to do so. Things had got into a muddle there since Captain Barnes' departure, and the changing of the State Engineer, soon after, did not improve matters. The lines of work laid down in the beginning were to a great extent departed from, owing to conflicting advice from various sources, and Major Daly, the Agent to the Governor General in Central India, at a recent visit, found things unsatisfactory. Fresh estimates for the remaining work were to be prepared, and unnecessary work in progress was to be stopped. This matter has not yet been settled. What strikes one first, on looking at the repairs, is the disagreeably raw newness of the work. New, fresh, pink sandstone, and white, dead, unpolished marble contrast violently with the old blackened walls and domes; and, until the one is stained and toned down to meet the dark mellow tones of the older surfaces, and the other receives a certain amount of polish the work is calculated to provoke very unfavourable criticism. There are many other matters requiring attention, but it is of no use detailing them there.

31. The returns regarding conservation work in Central India for the year 1904-5 forwarded by the First Assistant to the Honourable the Agent to the Governor General in Central India did not reach me until the end of October, too late for inclusion in my last Report. From them we learn that the Gwālior Darbār proposed to take the matter up this year and deal with it in their Annual Administration Report. In Indore nothing had been done further than the examination (including photographing) of the

caves of Dhamnār and Junāpāṇi, and the collection of inscriptions in connection with the preparation of the Gazetteer. None of the States in the Bhāgelkhand Agency had undertaken any such works during the year. The Diwān of Sailānā submitted a report

stating that the only temples of interest in that State are those of Mahādevaji, a Jaina shrine at Bilpank, and that of Ambā Mātā at Mewāsā. Repairs were being carried out, partly by private subscription and partly by the State, and no assistance was required. Mr. Jardine, Political Agent in Bundelkhand, in

Chhatarsāl's Tomb.

Bundelkhand.

writing about Mahārājā Chhatarsāl's tomb near Nowgong, which I inspected in the cold weather of 1904, says, that, though of no great importance architecturally or archæologically, it is a monument of great local interest both to the people generally and to the deceased's many descendants in particular. The latter have decided to subscribe the necessary amount between them for the repair of the building. A statement of expenditure

Sanchi. Bhopal.

upon the Sanchi *tope* by the Bopāl Darbār was forwarded shewing that a total amount of Rs. 3,233 had been expended upon it, and that a balance of Rs. 1,267 remained in hand for its completion. But since the work was stopped, on Major Luard's complaints of the manner in which it was being done (see my last Progress Report), things have been at a standstill,

Mr. Cooke, the State Engineer, who had done so much good work there, naturally declining to continue its supervision. We were asked to send a man to look after the work, but, as we act in an advisory capacity only, we have no such man in the Department. Some bad work had been put in during Mr. Cooke's absence, at a time when he was in hospital, having lost his hand through an accident.

32. The returns for Dhār and Māṇḍu gave the amounts expended at Māṇḍu and Ali Rājpur, during the year 1904-05, upon the different buildings. At the former place Rs. 11,200 were expended upon the Jāmi' Masjid, Rs. 18,475 on Hoshang's tomb, Rs. 11,411 on the Khilji Mausoleum, Rs. 4,488 on the Hindolā Mahāl, and Rs. 1,822 upon the Jahāz Mahāl; in all Rs. 47,396. The work upon all the above buildings was still in progress at the close of the financial year, at which time Rs. 66,500 were required to finish these works and Rs. 28,311 for work on other buildings, in all Rs. 94,811. Against this a total grant-in-aid from Imperial Revenues of Rs. 60,000 was made. For the two old mosques at Dhār the Darbār allotted Rs. 3,000 for 1905-06. On the old temple at Ali Rājpur Rs. 1,500 were expended.

33. For the year 1905-06 Mr. Jardine favours me with the following note upon the progress of the work at the Khājarāhā temples:—"Work on these temples was continued but proceeded slowly. The stone carvers from Jaipur were dispensed with and those from Gwālior put on plain work, such as finials and pillars, of which 66 have been constructed up to date, and will shortly be placed in position. Much material has, however, been collected in the way of stone, and some scaffolding. Fragments of carving, too, have been recovered from fields and homes in the surrounding villages and carted to the site selected for the museum, and a large *chopra*, previously unknown, has been excavated. A map, too, has been made of the locality indicating all known remains. On the 26th February 1906, Mr. R. A. Manley, who had previously received personal instructions from the Director on the spot, took over the superintendence of the work of restoration personally. He will, in future, spend two or three days, three times a month, at Khājarāhā supervising and directing the work. He has already contrived a fast stain for staining new stones used in restoring weather-beaten portions of the temples. It is hoped that work will now proceed more quickly and more economically, but this depends on the continuous support of Government. So far only Rs. 8,000 have been allotted."

34. He adds a further note upon Mahārājā Chhatarsāl's tomb near Nowgong, in which he says the subscription promised last year having been paid, the actual work of conservation was commenced by the Charkhāri Darbār Vakil attached to the Political Agent. The work will consist merely of repairs to existing structures and to pointing with lime such portions of the brick work as are especially exposed to the monsoon. Restoration would be a costly business and out of the question for the present.

35. The Political Agent, Bāghelkhand, writes to say that owing to some reason, which has not been explained, the repairs, approved of by our Department in August last, were not undertaken by the Rewāh Darbār during the year 1905-06, but that, he understands, the Rewāh Darbār has made suitable provision in the State Budget to carry out the repairs this year. The works consist of the fencing in and sheltering inscriptions at Allābhāghāt and Piawan, and the repair of certain buildings at Chandrehī and Amarakaṇṭak. Rs. 1,000 have been allotted for the survey of these places with the necessary plans of the temples, and Rs. 2,300 for original works to these and a small sum for repairs.

36. The Superintending Engineer for Buildings, Gwālior State, submits a report, through the Resident, on the conservation of ancient buildings in that State during 1905-06. The repairs were started rather late in the year. Two works were taken in hand, *viz.*, the Gohad Palace and Muhammad Ghaus' tomb. The repairs to the first were estimated to cost Rs. 19,000. The work was not started until October 1905 as there was difficulty in obtaining contractors for such work. The repairs

are in good progress. The total amount likely to be spent up to the end of June, which is the end of the Gwālior official year, will be Rs. 10,000. According to the wishes of the Darbār, the work on Muhammad Ghaus' tomb is being carried out by daily labour, and is in good progress. All repairs, mentioned as necessary by Mr. Marshall, are being carried out. The total amount likely to be expended up to the end of June will be Rs. 7,000 as against Rs. 10,000 provided in the budget. It is expected that the following works will subsequently be taken up, *viz.* the Teli-kā-Mandir Rs. 2,000, the Man Mandir Rs. 2,000, the Gujāri Mahāl Rs. 6,000, the Sās Bāhu temple Rs. 6,000.

37. The Indore Darbār, during the year October 1906 to September 1907, propose seeing to the protection of the
Indore. Chandwāsā Caves, but this will not be settled until the Budget is passed in September.

XI. RAJPUTANA.

Work Accomplished.

38. I visited the Ābu Dilwāra temples on the 3rd April last and found that the work was going on very satisfactorily under the
SIROHI, Abu. advice of Mr. McRaith, who had temporarily succeeded Major Tilley. The principal work in hand consisted of the replacing of a broken beam on the left, between the entrance colonnade and the central hall, and the replacing of missing and badly damaged pendants in the great dome of Vimala Shāh's temples. Around the central pendant, which is intact, is a circle of smaller pendants, and around these again a circle of still smaller ones. Most of these are missing and the dome loses much of its beauty by their absence. The only fault in the execution of this work, if fault it can be called, is too much polish. The marble in the original work does not seem to have received a high polish, it being so left intentionally in order that the fine carving should not be obscured or confused by a multitude of bright conflicting reflections. The new work, which has been polished, will be lightly sandpapered. The more one examines the old work the more apparent does it become that the work is very unequal in quality, some of it being very poor indeed. A few of the present workmen seem equal to the very best work, and are inclined, unless closely watched, to try to improve upon the original.

39. The work of reconstructing the Jaina tower at Chitorgarh was pro-
UDAIPUR, Chitorgarh. gressing satisfactorily. Though it does not come within the period of this Report, I may mention that I again visited Chitor on the 22nd April of the present year and found the rebuilding practically completed. There still remained a little work to finish it off, and the lightning conductor was to be set up. This, I hope, will be effected before the monsoon comes with its storms and lightning. It would be most disheartening to find all the work go for naught through any delay in protecting the tower. Mr. Heinemann, Engineer and Manager of the Udaipur-Chitor Railway, who is supervising the work, is, I think, to be congratulated upon the manner in which he has carried it out. He has had the help of a very intelligent architect from Udaipur.

40. The temple of Jallandarnātha at Jālore in Mārwar, and the Jaina temple at Mallaoni, received attention at the hands
MARWAR, Jalore, Malloni. of the Darbār.

41. In Jaisalmer the restoration of the temple of "Tanotianji" was taken
JAISALMER. in hand under instructions from the Resident of Western Rājputānā. The building is said to be 1,175 years old, and to be of historical and archæological interest. See last Progress Report, paragraph 57.

42. Repairs were carried out at the Fort of Hanumāngarh under the
BIKANER, Hanumangarh. sanction of Mahkma Khas, and under the supervision of Mr. A. W. E. Standley, late Executive Engineer of the State. See last Progress Report, paragraph 58.

43. The temple of Mahādēvji at Kānsuvāṁ was repaired under instructions from His Highness the Mahā Rāo of Kotāh. Repairs were carried out to the old mosque at Mau mentioned in paragraph 59 of my last Progress Report. Work was carried out, also, at the temple at Kishṇai Mātāji and stairs at Rāmgarh; and also at the mosque of Shāhābād.

44. The ruins of Chandrāvati, described in my last Progress Report, paragraphs 88-94, were taken in hand, in accordance with a note on the necessary repairs sent in by me to the Political Agent. The rock excavations near Kolvi were choked with jungle and undergrowth. This has been removed at the suggestion of the Political Agent.

45. The restoration of the building in the Rām Bāg garden at Dīg was completed at a cost of Rs. 2,473, upon estimates countersigned by the State Council. The other works at Nadbai and Nagar, mentioned in my last Progress Report, paragraph 62, were also completed.

46. In the Jaipur State the temple at Sanganer, mentioned in my last Report, paragraph 63, appears to be still under repair, and it is proposed to spend a sum of Rs. 3,000 upon repairs to the Fort at Bāghor (Khetri).

47. The repairs proposed to the tomb of Nur Shāh at Alwār, mentioned in last Report, paragraph 64, was carried out under the orders of the Darbār.

48. The local Jainas at Kalingra in the Banswārā State have collected subscriptions and are themselves carrying out repairs to the Jaina temple at that place.

49. The States of Dholpur, Karauli, Kishengarh, Bundi, Tonk, Shāhpura, Dungarpur, Partābgarh, and Kushālgarh submit blank returns.

(Works carried out from Imperial grants-in-aid.)

50. The only State which availed itself of a grant-in-aid during the year was Bharatpur for the completion of the restoration of the building in the Bāg garden. Rs. 2,472 were allotted and Rs. 2,473 spent. For repairs to Wahid Khān's tomb at Nagar, Rs. 478 were allotted and Rs. 129 spent. This work is in progress. For fixing a stone inscription to the cenotaph at Nadbai Rs. 74 were allotted and Rs. 74 spent.

Works proposed to be taken in hand during 1906-1907.

51. The repairs to the Jaina temples at Ābu will be continued from the temple funds at the disposal of the Jaina community. As much money will be forthcoming as will be required.

52. In Jaisalmer Rs. 110 have been sanctioned for the cenotaphs of the Jaisalmer Rulers. *Vide* page 38, No. 7 in the list of objects of antiquarian interest.

53. The Bikāner Darbār has allotted Rs. 1,000 for repairs to the cenotaphs of the Mahārājās of Bikāner at Devi khund and the Tekri on the south-west side of the city; and a further Rs. 2,000 for the continuation of the repairs of the Hanumāngarh Fort.

54. The Kotāh State has set aside Rs. 1,000 for the completion of repairs to the temple of Kishṇai Mātāji at Rāmgarh; repairs to two *khundas* in the Darrah Palace; and repairs to such other objects as His Highness the Mahā-Rāo may direct.

55. The repairs to the ruins at Chandrávatī near the city of Pāṭan in the Jhāllāwār State are to receive Rs. 175 in addition to Rs. 138 already spent.

56. The Kishengarh Darbār are unable to allot funds this year for conservation work owing to famine, but would be glad of any grant-in-aid from Imperial funds, for three works mentioned. This however cannot be granted at present since the whole reserve for this purpose is already allotted.

57. The Udaipur Darbār, Mewār, propose to carry out repairs to the Fort of Chitorgarh, but no specified allotment is stated.

58. The remaining states do not intend undertaking any conservation works.

59. The above lists have been supplied by the Secretary to the Honourable the Agent to the Governor General and Chief Commissioner, in the Public Works Department, Rājputānā and Central India.

60. I believe that many of the buildings, mentioned above, are of no importance archæologically. It is but natural, in a Native State, that the tendency should be to spend money upon modern temples in use rather than upon old ones desecrated and ruined; and, I must say, I would look upon any great impetus in the latter direction with alarm, unless closely supervised by an archæological expert. Good intentions are more likely than not, without this oversight, to end in unfortunate results.

61. It is, of course, quite impossible for me in my Circle to supervise everything at once. Monuments must take their turn; and I would rather that they did so than that any risks should be incurred. But there are preliminary measures of conservation which can always be taken in hand by the most inexperienced, such as the removal of brushwood and weeds from the masonry and vicinity of these old monuments; the acquisition of the monuments with the ground they stand on; the fencing in of them; the careful removal of débris, old whitewash, and the like; and the temporary propping up of parts in danger of falling. Masonry repairs or restoration ought only to be undertaken under competent direction.

XII. HYDERABAD—DECCAN.

62. His Highness the Nizām's territory has not received the attention it deserves, but, now that I am being relieved of the Central Provinces, I hope, with His Highness' permission, to visit some of the more important centres of archæological interest and to submit proposals for the conservation of some of the fine old monuments scattered about through his dominions. Major Haig informed me, last year, that the fine old temple at Hanamkondā, described in Fergusson's *Indian and Eastern Architecture*, was receiving attention, and that the hovels, which were encroaching upon it, were being cleared away. He called my attention to an old Muhammadan building at Warangal, and the remains at Gulbargā and Bidar. Descriptions of these places will be found in my Progress Report for the months May 1894 to August 1895. The Revenue Department of His Highness' Government issued a *rubkar* in July 1905 to all Tālukdārs calling upon them to submit returns of any new discoveries or conservation work undertaken since I was on deputation to that State in 1894-1895. In answer to this the Tālukdārs of twelve districts have sent in blank returns. Three other districts have yet to reply.

63. In October, I received, through the Director-General, a report by the Assistant Conservator of Forests in His Highness' dominions of certain prehistoric remains existing in the village of Mangapett, in the Palwancha tálukā of the Warangal District. They are exceedingly interesting, and were previously described with illustrations in the *Journal of the Bengal Asiatic Society* for April and June 1868. I hope, at no distant date, to be able to visit these, since they do not appear to have been examined by an expert. Other remains of a similar nature I have already described in my Progress Report for the year 1894-1895, paragraph 38. His Highness' Government have since issued stringent instructions for the preservation of these relics.

XIII. PROTECTED MONUMENTS.

64. The Commissioner in Sind forwarded returns, from the Deputy Commissioner, Thar and Pärkar, and the Collectors of **Sind.** Hyderābād, Sukkur, and Lärkhānā, of buildings in Sind which it was thought desirable to put on the List of Protected Monuments under section 3 (1) of the Ancient Monuments Preservation Act. The following buildings were selected: The tombs of Ghulām Shāh Kalhora and Ghulām Nabi Khān at Hyderābād, the tomb of Mir Nur Muhammad Kalhora near Daulatpur, and the Buddhist stūpa Thul Mir Rukhan, in the Hyderābād District; Mir Masum's *minār* and tomb, an old tomb near the Collector's bungalow at Sukkur, and the Satbain group of tombs at Rohri, in the Sukkur District; the Jāmi' Masjid and tomb of Yār Muhammad Kalhora at Khudābād in the Lärkhānā District; and the old temples at Bodesar, Virawah, and Gori, in the Thar and Pärkar District.

65. The Collector of the Panch Mahāls sent in a list of four monuments: **Panch Mahals.** As Sakar Khān's *dargah* at Chāmpāner, and Sikandar Shāh's tomb at Hālōl belong to Government, no action was necessary, but it was proposed to put the Rudra Mālā at Desār, in Hālōl Tālukā, and the old ruined temple of Mahādēva at Bavaka in Dohad, on the list of Protected Monuments.

66. In the Ratnāgiri District the Collector proposed putting the old mosque **Ratnagiri.** at Dābhol upon the list. He also proposed the temple of Karṇeśvara at Sangameśvara, but this temple is not of sufficient interest.

67. Mr. Jackson, Collector of Belgaum, wrote me about the monuments in **Belgaum.** his district, and I proposed that the following should be placed on the List of Protected Monuments: The Jaina temples in the Fort of Belgaum; an old Jaina temple in the jungle in the Bidi Tāluka; the mosque at Sampgaon, the temple of Mukteśvara at Vakkunḍ, and the old temple at Degām in the Sampgaon Tālukā; the temple of Pañchalīṅgadeva at Huli in the Parasgad Tālukā; the old temples above the falls at Konnur, and the groups of dolmans at the same place in the Gokāk Tālukā; and all inscription slabs earlier than the 15th century.*

68. The Collector of Ahmedābād has placed the following buildings on **Ahmedabad.** the List of Protected Monuments: Rāṇī Rūpavanti's mosque at Mirzāpur; Ahmed Shāh's tomb, Sakhar-Khān's Masjid, and Mātā Bhavāni's well, all at Ahmedābād.

69. In the Kairā District the following monuments have been recommend- **Kaira.** ed for inclusion in the List of Protected Monuments: The tomb of Mubārak Sayyid at Sojali near Mehmādābād, the tombs of Saiff-u-din and Nizām-u-din at the same place, the Bhāmariā well near Mehmādābād, the Rāsmālā arch at Kapadvanj, and the old temple of Gaṭeśvara Mahādēva at Sarnā near Thāsra.

XIV. MUSEUMS.

70. The Curator and Secretary of the Victoria and Albert Museum, **Bombay.** Bombay, reports the following additions to that Museum in the Archæological section during the last official year: A triangular conical stone bearing an Arabic inscription, commemorating the death of the mother of the Monarch Yahya bin Muhibu-s-sadadu-l-Muwaffiqu-s-Sagharu-l-Islami about the year A. H. 563; a square stone slab bearing an inscription in cuneiform characters, probably from Nineveh; and a clay brick belonging to the time of Gudea, the head-priest king of Babylonia, about the year B. C. 2500. In numismatics the museum acquired two gold *muhrs* of Akbar, one square and the other round, and three gold coins of Pratāpa Deva Rājā of Vijayanagara, from the Ahmedābād treasure trove, mentioned in my last report; and one silver coin, each, of Aurangzib, Faruksiyyar, and Muhammad Shāh, also from the Ahmedābād trove. The museum has but a small antiquarian

* This had better be changed to the 16th century and earlier.

collection in which are a number of Gandhāra sculptures. I hope the whole collection may eventually be added to that for the future Prince of Wales Museum.

71. During the year the Poona Museum was placed upon the list for the distribution of coins, but its position on the list has not been specified. If at the foot, it will not have benefited much, since there would be so many above it that all ordinary treasure troves would not go the whole round; and, in any case, when it did, we should have to be content with the poorest specimens left; since the Poona Museum is the nucleus of the forthcoming Bombay Museum it ought to take precedence in this Presidency. The additions to the museum from July 1905 to the close of the financial year, comprise 10 gold, 113 silver, 100 copper and 12 leaden coins; 5 old native water-colour paintings; 1 large brass mask of Kāla Bhairava; 2 old branched Bidari-ware candle stands; 1 pair of old ornamental brass Bijāpur stirrups; and one set of 5 Vaishṇava *mudrās* (stamps).

72. A very important step has been taken towards the more efficient management and arrangement of the Nāgpur Museum. The Honourable the Chief Commissioner has taken the matter in hand, and, after careful and thorough inquiry into the state and working of the institution, has issued a Resolution (No. 9 of the 2nd December 1905) laying down rules for its future management and systematic arrangement. There is no reason why Nāgpur should be second to any Provincial town in this respect. The material only requires to be brought in to build up a museum worthy of the Central Provinces. But more space is required, and this Mr. Miller, in his resolution, has provided for. It only remains now for all those connected with the institution to work up to the spirit in which the Resolution is framed. Mr. Hirānanda, who was on training on the staff of Dr. Vogel, has been deputed to the Central Provinces upon archæological work and his services are being utilized in arranging and cataloguing the antiquarian exhibits in the Museum. In this work I have been able to give him a little assistance by post, but not near all I could have wished, my other duties claiming so much time. The antiquarian additions to the museum during the year include the two sets of copper plate grants dug up near the old temple of Siddheśvara at Māndhātā, during the progress of repairs to that old shrine, dated respectively Vik. Samvat 1282 and 1317, of the reigns of Devapāla and Jayavarmadeva of Dhārā. In addition to these, 212 coins have been added to the collection, comprising 6 gold, 186 silver, and 20 copper.

73. The Rāipur Museum, in the Central Provinces, has been enriched by the following antiquarian acquisitions: 4 sculptured stones from the Sub-divisional officer, Bilāspur; and one fragment of an inscribed slab found at Akaltārā, from the Deputy Commissioner, Bilāspur. When the Sirpur sculptures are brought in, which I have mentioned in paragraph 43 of my Progress Report for the year ending the 30th June 1904, the museum building will hardly be big enough for the collection. Though I fear that Rāipur will not be pleased with the idea, yet I must say that I would rather see all these objects go to Nāgpur to swell and help to complete the collection there. I have already referred in my last Progress Report, paragraph 72, to the injury done to a Central Museum by smaller local museums in the same province or neighbourhood, and the distinct advantage to be gained by having one more or less complete collection than many smaller ones of little educational value in themselves. This would only refer to antiquarian collections and not to economic, industrial, natural history, and other branches, for which there is never any dearth of material.

74. As the oversight of the archæological remains in the Central Provinces is being transferred to the Eastern Circle, I would bring this matter of Sirpur to the notice of Dr. Bloch, so that he might see it through with as little delay as possible.

75. The Bijāpur Museum has been at a standstill. Although the building was made ready, yet there have been no funds to cover the cost of removal of the articles from the

Ānaud Mahāl to it. Nor could any grant be obtained from the Director-General of Archaeology. Allotments are being provided from the Provincial grant for of the ensuing year for the removal of the objects, a caretaker's pay, and the erection of the gun trophy mentioned in my last year's Report. Better locks will need to be put upon the museum, for those placed upon the empty building were removed and stolen, since nothing else could be taken. A Government Resolution (No. 6714 of the 2nd December 1905) was issued, relating to the old Persian carpets at the Asār Mahāl at Bijāpur. These well-known relics of the old kings are shamefully used where they are. They are brought out every year at the *Urus* festival and are spread upon the floor for thousands to trample under foot. Even when shewn to visitors they are handled very roughly. The custodians of the Asār Mahāl have expressed themselves willing to desist from using them if other carpets are supplied in their place, and this Resolution sanctions what a similar Resolution years ago sanctioned, money to purchase new carpets from the Yeravdā jail. It is to be hoped this money will be utilized this time and not be allowed to lapse. The old carpets may then be safely housed in the new Museum.

76. The Museum in the Victoria Hall at Udaipur has received but one image of Siva during the year, but I trust that His Highness the Mahārāṇā will soon be able to add to its collection those sculptures mentioned in paragraph 81 of my last Report, and many more which lie uncared-for throughout his dominions. A collection might be got together on Chitorgarh and housed temporarily in Padmini's Palace. Every year these uncared-for objects are becoming fewer, owing to contractors and builders carrying them off for use.

77. The building of the Khājarāhā Museum mentioned in my last Report has made no progress as yet owing to want of funds and suggested changes in the original design which have to be worked out.

78. At Surat is the small Museum known as the Winchester Museum, which I have not yet seen. The Secretary to the City Municipality informs me that no acquisition of interest has been made to it during the year.

79. The Barton Museum at Bhāvnagar contains an interesting collection of antiquities and coins. It also contains specimens of indigenous art and industry. It was represented at the Aligarh College exhibition held last year. It added to its collection of coins 76 specimens. Of these, 61 silver coins were dug up at the village of Māṇḍal in the Mahuvā District. In a pot, in a mud wall, were found 15 silver coins. This was in the village of Timānā in the Talagā District. The former are of the Kshatrpa Dynasty, whose capital was at Ujjain, and embrace the kings Viradāman, Atridāman, Rudradāman, and Dāma Sīri. The latter are of the kings of the Gujarāt Sultanate.

80. A museum is badly wanted at Sirohi as the State is full of antiquities. Pandit Sukhānandji, who was asked by the Darbār to make lists of the objects of archaeological interest, has saved three important inscriptions from destruction, two of which are lying at his house and one in a *chauki* opposite the palace. Other inscriptions of more or less importance are lying utterly neglected at Pīṇḍwārā and Kāyadrū. Again, the State abounds with old sculptures which, as they are in no way connected with particular temples, might be removed to Sirohi. The images of the Boar at Chandrāvati and Śeṣhaśāyī at Vasantgaḍh, above all, should most certainly be put in a place of safety. Many old brass images discovered in the crypt of a Jaina temple at Vasantgaḍh, but now lent to the Śrāvakas of Pīṇḍwārā and deposited in the temple of Māhāvīra, should be recovered and form exhibits in the museum. There are sculptures of various other descriptions, too numerous to mention, lying loose in such places as Jhāḍoli, Vasantgaḍh, Ajhārī, Kāyadrū, Madhusūdāna and so forth, which might also be sent in, should any museum be started at Sirohi.

81. At Bhuj there is a State museum, but with a very small antiquarian collection.* This is to be regretted, as the objects of antiquity are forthcoming in large numbers in Cutch.

Bhuj.

Not less than six very old stone inscriptions were found a few years ago at Andhau in Khāvdā, otherwise called Pachchham. Five of these are Kshatrapa inscriptions, and the remaining a Gupta one. They are at present lying in the stores of the Engineering Department, near the Palace, utterly uncared for. They can be easily removed to the museum building. Again, large hoards of coins have been found at Nāgor and Manpharā, and are at present lying in the State Treasury at Bhuj. About half of them are silver Gadhiya, and the remaining half Gupta coins belonging to Kumāragupta and Skandgupta. These coins ought to be sorted and exhibited in the museum. The collection of sculptures might also be advantageously added to, as at Koṭāi, Kanthkot and Khokrā many loose sculptures may be found scattered and left to the mercy of the elements. The important ones of these might be gathered in and preserved in the museum.

82. The Honorary Secretary of the Watson Museum of antiquities at Rājkoṭ has favoured me with a list of fresh acquisitions made during the last year: 23 silver coins were added

Rājkoṭ.

to the collection, among which were those of Mahākshatrapa Svāmi Rudrasen son of Rudradāmā, Mahākshatrapa Atridāmā son of Rudrasen, Yashodāmā son of Damsen, Bhartrudam Vishvasen son of Bhartrudama, and Rudrasingh son of Jandamā.† This lot was found at Itāria under Bābra in Kāthiāwāḍ. Eleven Bādshāhi silver coins were obtained from Kanthāria under Pachbegām. These and five other miscellaneous coins make the number up to 39. Two sculptured slabs from Prabhās Pāṭaṇ were also added to the collection. The Curator took impressions of 39 old stone inscriptions from various places in Kāthiāwāḍ and the Bombay Town Hall.

XV. TREASURE TROVE.

83. Three finds of treasure trove came under my notice up to 31st March: (1) One hundred and ninety-eight rupees of old description (Muhammadan-mintage) contained in a *loṭā* of copper were found in a gutter at Ghulevāḍi, a hamlet under Sangamner Budruk, *tāluka* Sangamner of the Ahmednagar District. (2) A treasure consisting of one hundred and eighty-eight gold muhrs was found at Modhave, *tāluka* Bhimthadi, Poona District. (3) Found at Wedgaon, *tāluka* Jāmkhed, district Ahmednagar. They comprised thirty-four copper coins and thirty-three rupees of Chāndwāḍi coin.

AHMEDNAGAR, Ghulevadi.

POONA, Modhave.

AHMEDNAGAR, Wedgaon.

XVI. COMPILATION OF LISTS.

84. The work of gathering material towards the compilation of lists of remains in Rājputānā, begun last year by Mr. Bhāndārkar, was continued by him during his last touring season, when he examined remains within the vicinity of Mt. Abu, after returning from Cutch. The number of interesting remains in this locality was found to be much greater than we had anticipated, so that the whole of his Rājputānā touring was confined to this part of the country. A description of the monuments visited during his tour is contained in the second part of this Report. I mentioned in my last Report that a list had been prepared in the office of the Honourable the Agent to the Governor General. Major Pinhey has since sent me a long supplementary list for the State of Mewār (Udaipur).

Rajputana.

85. Nothing further has been done, so far as I am aware, towards the list for Central India, and the amount of other work in my Circle prevents me from taking it up at present.

Central India.

XVII. PUBLICATIONS.

86. In addition to our own Annual Progress report for 1904-05, which was published during the year, the second volume on the Architecture of

* These notes on Bhuj and Sirohi are written by Mr. Bhāndārkar.

† There is a hopeless confusion about these names. They are probably Rudrasimha son of Rudradāman, Bhartridāman son of Rudrasēna, Yaśodāman son of Dāmasēna, Viśvasēna son of Bhartridāman, and Rudrasimha son of Jivadāman.—D. R. B.

Ahmedābād, edited by Dr. Burgess, was issued. The portfolio on Sind Tiles should shortly be out, since the plates have all been finished by Mr. Griggs, who has now but the titles to print upon them. One page of descriptive letter-press is to accompany the plates.

XVIII. OFFICE LIBRARY.

87. The Office Library was increased during the year by the following works :—

- Sleeman's Rambles*, two volumes.
Prinsep's Indian Antiquities, Volume II.
Scherring's Hindu Castes and Tribes, Volume III.
Amarāvati and Jagayyapeta Buddhist Stūpas.
Encyclopedia Indo-Aryan Research, Volume II, Part III.
Maisey's Sanchi.
 Annual Report (21st, two parts) of the Bureau of American Ethnology.
 Do. (22nd, two parts) do.
 Ethnological Survey Report on the Phillipine Islands.
 Report on Mexican Antiquities.
 English-Hindustani Dictionary by Ranking.
 Report on Sanskrit MSS, Southern India, No. III.
 Descriptive Catalogue of Sanskrit MSS, in Oriental Library, Madras, Volume I, Vedic literature
 Do. do. Volume II do.
Epigraphia Carnatica, Volume XII.
 Inscriptions (copper and stone) from the Nellore District, Parts I, II and III.
 Do. Kolar District, Volume X, English copy.
 Do. do. Vernacular.
 Notices of Sanskrit MSS (2nd series), Bengal Asiatic Society.
 Do. do. Extra number.
 List of Sanskrit, Jaini and Hindi MSS. in the Sanskrit College, Benares.
Oriental Bibliography, Volume XVIII, Parts I, II and III.
 Journal of the Bombay Branch of the Royal Asiatic Society, centenary number.
 Do. do. No. LX, Volume XXII.
 Annual Report of the Archæological Survey of the United Provinces and Panjāb, 1904-05.
 Do. Madras and Coorg, 1904-05.
 Do. Government Epigraphist, Madras, 1904-05.
 Do. Bengal, 1904-05.
 Report of the Archæological Survey work in the North-West Frontier Provinces and Baluchistan, 1904-05.
 Report of the Archæological Survey work in Burma, 1904-05.
 Civil Account Code, 6th edition.
 The current numbers of the *Indian Antiquary*, *Epigraphia Indica* and the *Journal of Indian Art*.
 Appendix to *Epigraphia Indica* and Records of the Archæological Survey of India, Volume VII.
 Bombay District Gazetteers—
 II-B Surat and Broach.
 III-B Kaira and Panch Mahals.
 IV-B Ahmedabād.
 V-B Cutch, Pālanpur and Mahī Kāñṭhā.
 VI-B Rewā Kāñṭhā, Cambay and Surat Agency.
 X-B Ratnāgiri and Sāvāntvādī.
 XI-B Kolābā and Janjīrā.
 XII-B Khāndesh and Mehwās Estates.
 XIII-B Thāpā and Jawhār.
 XV-B Kānārā.

- XVI-B Nāsik and Surgāna.
 XVII-B Ahmednagar.
 XVIII-B Poona and Bhor.
 XIX-B Sātārā, Phalṭaṇ and Aundh.
 XX-B Sholāpur and Akalkot.
 XXI-B Belgaum.
 XXII-B Dhārwar and Sāvnur.
 XXIII-B Bijāpur, Jat and Daflāpur.
 XXIV-B Kolhāpur and Southern Marāṭhā Jāghirs.
 General Index.

XIX. ANNUAL EXPENDITURE.

88. The cost of the Bombay Circle of the Archæological Survey of India was Rs. 20,901, or, deducting income tax, Rs. 20,596. Mr. Bhāndārkar, the Assistant Archæological Surveyor, was absent on deputation to Bengal for six months during the year. The details are :—

				Rs.
Salaries	...	...	...	15,910
Travelling allowances	...	...	...	2,856
Contingencies	...	...	...	2,135
			Total	20,901
Income Tax	...	...	...	305
			Grand Total	20,596

XX. PROGRAMME FOR 1906-07.

89. On delivering over charge of the Office of Director-General to Mr. Marshall, who is expected back from leave by the 14th of December 1906, I would proceed to Gujarāt to carry out that portion of my last year's programme which my deputation to Simla obliged me to leave uncompleted, and which included visits to the old temple of Gaṭeśvara near Thāsra, Brahmakhet, Siddhapur, Muḍherā, and the shrine of Somanātha in Kāthiāwād. Should it be possible, by that time, to obtain an Imperial re-allotment of a sum for excavation at Brāhmaṇābād in Sind by re-appropriation, I would go from Somanātha Pāṭaṇ to Sind for that purpose. As this last visit is uncertain, I cannot map out my future movements with any accuracy, but can only mention other work which I should like to get into the season's touring if possible. This would include the Junnar Caves, which have not been visited for a very long time, and at which conservation work has been carried out; and also the caves of Ajantā, Elurā, and Aurangābād, in His Highness the Nizām's Dominions. The Portuguese remains at Rewaḍāṇā, on the coast, and the Elephanta Caves, where some extensive new work is proposed, both require to be visited. Some time must be allowed for in the programme for unexpected calls elsewhere.

90. Mr. Bhāndārkar would put in a full season's work in continuing his tour in Rājputānā, with the object of gathering information, notes, inscriptions and photographs for compiling the lists of remains in that Province. His last year's tour was begun late, owing to his deputation to Bengal, and was cut short by his having to return to head-quarters to take over charge from me on my transference to Simla. He would commence with the Sirohi State and work up north through the States of Jodhpur, Jaisalmer, Bikānir, Jaipur, and Alwār.

HENRY COUSENS,

Simla, 22nd June 1906.

Offg. Director-General of Archæology.

PART II.

BOMBAY.

91. In the possession of Nawāb Zain-ul-Abidin Mustafa Khani at Bijāpur are some old family *sanads* of the time of the Mughal Emperors. One is rather interesting, in that it is a letter of congratulation sent to the Emperor Aurangzib upon one of the occasions on which he was weighed, and is couched in the most extravagant language—that extravagant hyperbole in which Muhammadan scribes delighted to revel. The Mughal sovereigns, following an ancient Hindu custom, used to have themselves weighed, once or twice a year, against gold, silver and other things which were given away in charity. On such occasions, if the king's weight had not diminished since the last weighing, he received the congratulations of his nobles and feudatories. Thus Adil Shāh, who here styles himself by the more modest title Adil Khān, sends his congratulations to him as his suzerain. Literally translated it runs thus:—

“This may be known unto the Asylum of State and Grandeur, the officer of the Court of Justice and Felicity, the Most Illustrious of the House of Honour and Eminence, the Support of Glory and Greatness, the Centre of the Circle of Magnificence and Splendour, the Circumference of Justice and Honour, the Effulgence of the Mirror of Purity, the Most Distinguished of the Nobility, the Most Illustrious of Good Men, the Possessor of Dignity and Greatness, the Holder of Honour and Grandeur, the Receiver of Royal Favours, the Recipient of the King's Clemency, the Light of the Eye of Fortune, the Splendour of the Garden of Grandeur, the Most Illustrious of the Exalted Khāns, the Most Distinguished of the Well-wishers of the State, under the special favour of God the Discerner of his attributes, enjoying His particular kindness and clemency, and nourished by His chosen gifts, *Adil Khān*, exalted by royal favours and gifts; that his petition containing congratulations on the auspicious weight of His Majesty, forwarded with the worthy officer, Muhammad Riza, to the Exalted and Grand Court, has been perused by His Majesty at the noble city of Aurangābād, which is the abode of state and fortune. The present which he sent, as a token of his pure loyalty and true obedience, has been accepted by those who have influence at the Royal Court. Since he has enumerated the favours of the king, so, as it is said, ‘If you thank us, we will shower more blessings upon you,’ His Majesty has become more kind and attentive to that Distinguished and Illustrious Chief.” And so it goes on rolling through more adulatory phrases and epithets. Adil Khān is instructed to send regular reports to the Emperor of the affairs of his State. ‘The scales, having had the honour of weighing the most blessed body (of the Emperor) have become the envy of the highest heaven.’ With the presents sent, Adil Khān forwarded his diamond aigrette for the honour of its being placed once in the turban of the Emperor. This was done and the aigrette returned. As return presents, since Adil Khān was fond of hawking, Aurangzib sends him three sparrow hawks, two other hawks, and two falcons, and further desires him to ask for anything he wishes.

92. Another *sanad*, issued by Haidar Ali,* refers to five plots of land which were assigned, in A.D. 1652, to the most illustrious of pious ladies, and the most distinguished of modest women, Obaidah Sultan *alias* Bibi Sāheb Khān, wife of Nawāb Khān Bāhā, deceased, and directs that certain tenants who had not been paying their dues to her should be arrested and prosecuted. A third granted by Aurangzib, records the death of this lady and orders that the land, abovementioned should remain in the possession of her heirs. A fourth records a grant of a garden and its trees to a certain Tabit Khān, and a fifth acknowledges the receipt of a petition to the Emperor Shāh Jahān for the post of

* Probably a Minister of State.

Commander-in-Chief, in succession to Asaf Khān, Khān Khanām, who had "immigrated from the narrow lanes of this corporeal temple into the wide region of the heavenly world." The petitioner is directed to forward his petition through the proper official channel and submit his testimonials regarding his character and abilities.

93. The temples of Gadag, Lakkundi, and Dambal are described in the *Dhārwar Gazetteer*, for which I supplied notes many years ago. But these, with the rest of the Chālukyan shrines in the Kanarese Districts, embracing Dhārwar, Belgaum, Kārwar, and Bijāpur, have hitherto received but scant attention at our hands. The larger centres, with the better known monuments of the Presidency, have appropriated nearly all the funds allotted in past years for conservation. These are little known, and less appreciated, by those officers whose business it ought to be, not only to be sedulous for the present welfare, arts, and industries of the people committed to their care, but equally so for these relics of the past art and industry of the same people.

94. There is a great want of an authoritative work upon Chālukyan architecture. Fergusson's account, in his *Indian and Eastern Architecture*, though good so far as it goes, is very meagre, and, in some details, inaccurate. We have now a great collection of drawings, photographs, and notes for such a volume, but year after year slips by without the opportunity presenting itself of working these up. Conservation claims all our time now, and, undermanned as we are, we can spend but little time upon original work. This is much to be deplored, for, in proportion as we make known and popularise these old monuments, so will future interest in their conservation increase.

95. The artistic sense of the people has passed away or is relegated to those few whose business it is to care for these things. These produce their wares to order, not so much by quality as quantity—so many square feet of decorated surface per rupee. In days gone by there seems to have been a demand for better work, more taste being shown by the people generally; so that, when such buildings were erected, as we now see in ruins, the double demand of religious fitness and artistic taste was satisfied. Now, the former alone remains, much less exacting, and the latter has died out. Hence it is, we find that, where these fine old shrines have been desecrated, there was no feeling left strong enough to rescue them from base purposes and ruin.

I (b).* 96. A fine example of Chālukyan work is the old temple of Someśvara at Gadag, situated in the heart of the town. For many years past a small school of a dozen urchins has been held in its hall. At my recent visit, however, I found it in a terrible mess, the old shrine being shamefully treated. A man was building a private house adjoining it on the north, and had piled up earth from the foundations all around and against the walls of the temple (see photographs Nos. 2557 and 2558) burying the sculptured walls to half way up their height. The temple was practically embedded in earth and stones. His men were mixing mortar within the hall of the temple, upon the floor, and were grinding lime within the porch. Consequently the floors, walls, and pillars were messed all over with lime. On the back of the temple, upon the sculptures of the walls, the people of the neighbouring house are in the habit of plastering cowdung cakes to dry, and it was so bedecked when I was there. A lot of bamboos were stowed away, inside, above the pillars, and the Nandi (bull) has been shunted to

* Classification of monuments for conservation purposes is as follows:—

- I.—Those monuments which from their present condition and historical or archaeological value ought to be maintained in permanent good repair.
- II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.
- III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes I and II are further subdivided, thus—

I (a) and II (a).—Monuments in the possession or charge of Government or in respect of which Government must undertake the cost of all measures of conservation.

I (b) and II (b).—Monuments in the possession or charge of private bodies or individuals.

one side to make room for the youngsters to sit down. This temple, which is used in a very desultory way, and into which European visitors have free access, ought to be declared a protected monument, and taken over, if possible, altogether by Government. I am sending in my notes on the requisite measures of conservation for this building to the Executive Engineer, through the Collector. This is a fair example of the solicitude displayed by the towns-people and Municipality for the treasures they possess, but of the value of which they are so utterly ignorant.

- I (b) 97. In the middle of the village of Betgere, now a suburb of Gadag, is a remarkable group of memorial stones. There are sixteen of them, roughly arranged in four rows, with one large one at the back. They are great slabs of stone, fixed upright in the ground, and carved upon one face, into compartments of sculpture, representing battle scenes in which the hero perished, his worship, and himself being wafted away by aerial forms to the heaven of his god. Some of these slabs must be nine feet long and proportionately broad, and have Kanarese inscriptions upon them. On a few are represented the implements of the trade or caste of the deceased, on three a plough, on two an oil-mill, and upon one what appears to be a stone mason's hammer. Some are Śaiva and others Vaishṇava, while two have been made objects of worship and are caked thickly all over the sculptures and inscription with many coatings of oil. In the sculptures we find several different military standards, and it would be most interesting could we assign them to specific leaders or kings. The staff of the standard in one case carries the effigy of an elephant, in another a Nandi or sacred bull.* This group should be put upon the list of protected monuments, and certain measures of preservation should be carried out which I am proposing. A high wall with a doorway surrounds them, and, at some period, an attempt at a native style of garden has been made; but little or no care is now displayed, rather the reverse, for, one man has piled up some old packing cases against the face of one stone, to serve as a pigeon house. These were photographed by me many years ago. (Nos. 169 to 171. Copies are in the Secretariat Library.)

98. I have already made a note in paragraph 18 upon the repairs of some ancient monuments and I may say that I saw the same thing had been repeated upon the temple of Nameśvara at Lakkunḍi and the interesting star-planned temple at Dambal. (See photographs Nos. 2566 to 2570.)

- I (b) 99. The Basti Guḍi or Kalla Guḍi, an old temple in the village of Degām, in the Belgaum District, is constructed upon a very unusual plan, and is worth study. It is a decorated mediæval temple, in the Chālukyan style, built in black stone. It consists of a long pillared hall, running from north to south, with three shrines along the west side or back of the hall, the middle shrine projecting forward into the hall a little in advance of the other two. A somewhat similarly arranged temple, in the Northern style, but lacking the hall, which has disappeared, was found by Mr. Bhāṇḍārkar last year and was described in paragraph 3 of his report. To what deities the temple was originally dedicated it is difficult to say, for the images upon the dedicatory blocks over the shrine doorways are perplexing. Over the central doorway we find the peacock—Sarasvatī's *vāhana*†—and naturally expect to find the image of Sarasvatī within. But there is, now, an image of Lakshmī-Nārāyaṇa. There is no mistaking the peacock for it has the large ornamental tail and top knot or crest as in the representation on the front the seat of Sarasvatī, in her temple at Gadag. It is seen in photograph No. 2561. Now the south shrine has a small image of Sarasvatī herself on the dedicatory block, with four arms and hands, holding the *aṅkuśa*, *pāśa*, *mālā*, and book, but in the shrine is an image of Viṣṇu. Again, over the north shrine doorway is found an image of Mahākālī, and within the shrine Mahākālī's image is also set up. This is possibly the original image, and I am inclined to think the three shrines originally held three goddesses, namely, Sarasvatī, Lakshmī and Mahākālī.

* We find these symbols or crests upon inscriptions on stone and copper plates.

† It is also Kārttikeya's, but it is altogether unlikely that his image occupied the shrine.

100. Mr. Jackson, Collector of Belgaum, drew my attention, some time ago, to the desirability of having some necessary repairs carried out at this temple, and it was only during this last season's tour that I was able to visit it. I had had it photographed many years ago. I have drawn up notes upon what measures I think necessary to put it into repair, and hope to send them in, shortly, to the Collector. The principal damage to the temple has been caused by the great heavy cornice, which runs along the whole length of the front of the building, slipping forward, and dragging the tops of the front row of pillars and beams with it. (See photographs Nos. 2575 to 2579.)

III. 101. One and a quarter miles north-west of Degām is the village of Degaloli, where there is an old stone temple, dedicated to Śiva, of a somewhat later date than that at Degām. It consists of an open three-porched hall, which has been surrounded with a very deep and heavy straight-slabbed cornice. Within the shrine is the *linga*. The ceilings have been well carved, the central bay being rather rich in arabesque, but all are blacked by smoke. The south-west corner of the building has fallen away, and the temple is more or less a wreck. Most of the cornice slabs have fallen together with the parapet wall of the hall. It is useless trying to do anything to this building, and it is not of sufficient interest to warrant much in the way of repairs. One interesting sculpture lies in the temple. It is of Sūrya with his seven horses below him, but *with bare feet*. This is very unusual, he being almost invariably represented with high Persian boots with pointed toes.

102. The Belgaum temples have already been described in Dr. Burgess' Report of his first season's operations. Some years ago, when in the Dhārwar District, I was told that there was, in the Sergeant's Mess in the Fort of Belgaum, a very finely sculptured Hindu temple doorway, standing between two rooms. At my recent visit I discovered, after some trouble, that the old Sergeant's Mess house was none other than the old Śaiva temple now standing on the parade ground near the barracks. All that remains of the temple is the hall, the shrine, probably, having been demolished by the Muhammadans. When British troops were quartered in the Fort, this building appears to have had another room added to it, where the shrine originally stood, so that the finely sculptured door, referred to above, which was that of the antechamber or shrine itself, stood between the two rooms of the Mess. The interior was then whitewashed, but the beautifully moulded pillars and this doorway were exempted from this desecration. A portion of the dome had a cloth ceiling fixed into it, some of which still hangs in tatters; and the temple was dubbed "Qrs. No. 2," which hieroglyphics still adorn its walls.

I (a). 103. The other two temples—one of which is within the Commissariat store yard—are Jaina shrines, and stand, the one facing the north and the other the south. The former is inaccessible, where it now stands, unless permission is obtained from the Military authorities to enter the yard. The temple, itself, is not used by the Military; and, as it is altogether in one corner of the enclosure, the wall might easily be brought round on the inner side so as to exclude the temple from the yard and thus make it accessible to the public from without. In this case it could be taken over by the civil authorities as a protected monument and be cared for accordingly. The second temple, just outside the yard, is locked, and the key is kept by the Executive Engineer. This temple has an unsightly tiled roof placed upon it, which should be removed, and the original roof made water tight with cement concrete. I have sent in to the Executive Engineer, through the Collector, my notes upon these buildings, and hope that, before long, estimates may be prepared for their repair and better preservation. (See photographs Nos. 2580 to 2583.)

I (b). 104. The old and venerable temple of Ambarnātha, the finest specimen of its class below the *Ghāts*, lies near the village of the same name about three miles southwards of Kalyāṇ Junction. It is pleasantly situated in a small glen, through which runs a stream which at this point is dammed up to form a long deep pool. Upon its still surface, fringed with reeds and boulders, is reflected the old gnarled trees that overhang its grassy banks, and the multitudinous lights and shades of the fretted temple in the background. The flaming blossoms of the scarlet *palāśa* stand out in

striking contrast with the purple-black masonry of the shrine. It is, indeed, a peaceful spot, whose quiet is only broken by the busy *mainas* in the trees above or the occasional splash of a kingfisher in the pool. From the walls of the temple, rows of deities still look down upon the comings and goings of intermittent pilgrims and visitors, just as they have done for the last nine centuries, and still they hold their own counsel. If one could but see all that their stony eyes have seen, all down these ages, what a mass of the details of human life would pass before one, exhibiting a thousand times more lights and shades than the chiselled surfaces of these walls have ever displayed !

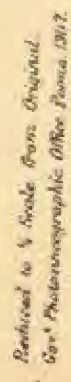
105. The old building is now in a bad state. Every free beam, inside the hall, has cracked ; the four principal ones in the centre, above the four columns, being shattered, and supported, in part, by a forest of unsightly wooden props. It is only the wedging and jamming together of the great mass of masonry which prevents the whole structure from collapsing. To support these beams, one of which is in more than half a dozen fragments, I have several devices under consideration and hope to see something done to the temple which will keep it on its legs for some time to come. The temple was fully photographed in 1892 (Photo. prints Nos. 1330 to 1334 are in the Secretariat Library).

106. Five miles to the north of Kalyān, across the river, is the small but comparatively insignificant old stone temple of **Lonād.** Rāmeśvara at the village of Lonād. It is a Śaiva temple, but a very plain one compared with Ambarnātha. It has, like the latter a sunken shrine, the floor of which is some three feet below the floor of the hall. The hall has fallen and most of its material has been cleared away ; but, lying around, are a good many sculptured stones, some of them with very obscene representations. What makes the temple interesting is that upon the basement moulding of the hall, on the south side, is found the name of that ubiquitous *jogi* Magaradhvaja with the once mysterious number "700" following it. I have already explained these figures in my progress report for the year ending the 30th June 1904, paragraph 77. What an active old fellow Magaradhvaja must have been, and what a traveller ! One regrets that he did not write a book and give us the experiences of himself and those seven hundred devoted disciples who followed him about. What a stir and commotion his visit must have made in this small village, as he entered it in procession, upon a small square litter, swung to a bamboo and carried upon willing shoulders, with a great swarm of his followers in their dusky pilgrim's garb !

I (b). 107. In a field between Lonād and Chaudā Pādā, to the south, about a third of the way to the latter place and a little east of the straight line joining the two, is, lying uncared for, a very large inscribed boundary stone with the donkey curse. The inscription is beautifully cut and is dated *sam.* 1162. It ought to be removed to the Town Hall, Bombay, where it may, in the care of the Bombay Branch of the Royal Asiatic Society, await the construction of the Prince of Wales Museum. I would call the Collector's attention especially to this.

108. In the abundance of Buddhist, Hindu, and Muhammadan work, we are **Bassein.** apt to overlook the latter and more modest remains of the early Europeans in India. They are few, it is true, and, taken as a whole, poor as compared with the rest. But we must remember that, whereas the former are the relics of kingdoms and empires, the latter are but the intermittent handiwork of a handful of alien merchants and adventurers, whose foothold upon the shores of India was, at the best, but very uncertain. These few memorials should have a peculiar interest to us, as coming closer home, whether of the proud and swaggering Portuguese, the impulsive French, the industrious Dutch, or the more level-headed English. They give us an occasional glimpse into their more private life, and of the comforts and luxury with which they then surrounded themselves, but more especially into their religious observances and practices. Among the European nations who first sent out pioneers who planted themselves upon the coast of India, the Portuguese were, for a time, the most important ; in fact, from the beginning, they were rather soldiers of fortune and conquerors than mere merchants. From the day that Albuquerque first opened fire upon the Muhammadan fortifications of Goa, down to the time when the





I (a).

Marāthās silenced the guns on the walls of Bassein, and drove the Portuguese ignominiously from that part of the coast, their existence in India was one of continual reprisals and petty warfare as they came into contact with neighbouring powers. Amongst other acts of aggression on their part, was the capture of the Fort of Bassein, at the entrance to the creek of the same name, 35 miles north of Bombay, which gave them the command of the Thānā creek, which might be called the back door entrance to the Bombay harbour. They even took the further precaution of building tiny forts on the rocks in midstream off Thānā.

109. The Muhammadan Fort of Bassein, which they rebuilt, proving too small for their purposes, the Portuguese constructed a much larger one around it. Owing to the good work put into these walls and bastions, the fort still exists in first-rate condition, but its walls are now covered with a net work of the roots and branches of the *pipal* and banyan. These give them a most picturesque appearance, without apparently injuring them to any appreciable extent, since the mortar is so good that the roots can hardly penetrate it. Within the walls, with the exception of a large area extending along by the northern wall, converted into fields, the interior of the fort is filled with dilapidated walls and débris, street after street of the ruins of dwellings, interspersed with churches, convents, and monasteries, whose roofless naves and crumbling walls are sad examples of the rapacity of the Marāthā and subsequent despoilers. Walking through these ruins, overgrown with thick jungle of shrub and palm, and festooned with gigantic creepers, one's thoughts go back, in imagination, to those times when these sometime proud masters of the Western Main, a sturdy race of warriors, dropped into luxurious ways of living in their well-built palaces and residences, and devoted their time alternately to religion and war. In passing through these ruins, and up and down the many streets, one's imagination may easily conjure up scenes of the past. Signioras, discreetly veiled, with their dusky maids, jostling with nuns of the various orders bent upon errands of mercy, and the fiercely moustached warrior, with his retinue, pushing aside the more peaceful merchant on his way to the warehouse, while all the time the air reverberates with the clang of church bells and the soft melodious chants within. Then, again, there is the midday hush, when the streets are temporarily deserted, and all life is still, the much loved siesta of man and beast. Shut in from the outer world, such scenes require no effort of the imagination to conjure them up, they flit across one's thoughts as something new or unexpected amongst the ruins catches the eye.

110. My visit to the ruins at this time was determined by the scheme lately taken in hand by the Agricultural Department for converting the interior of the Fort into a Botanical Garden. I was anxious to see that the old buildings were not being interfered with and that arrangements were being made for their proper conservation. I there met Mr. Gammie, who is carrying out this work, and found that his ideas were perfectly in accord with my own as to the necessity for protecting the ruins. I had heard a rumour that the interiors of the old churches were to be converted into conservatories or rockeries, but I found that Mr. Gammie had no such thoughts. There are open spaces in the cloisters attached to many of the ruined churches, where, perhaps, choice plants may have been originally planted, and within these quadrangles, which were open to the sky I should have no objection to a few small palms and such like foliage plants being raised so long as their arrangement and setting are for ornamental and not nursery purposes. A clear space should be left around every building that should not be encroached upon, and the buildings themselves should be in the care of the Public Works Department for repair as ancient monuments.

111. The ruins of the ordinary houses and streets cover an immense area and it would be impossible, except at unreasonable expense, to clear a quarter of it away, there is such abundance of old masonry. I have, therefore, proposed that a certain area of the ruins, marked off on the accompanying map, by cross line shading, be preserved intact, jungle and all as it is, as a specimen shewing what the old city was like. There is a great deal within this area of interest as throwing considerable light upon the every day life of the Portuguese in Bassein. There is abundance of room within the fort, even more than enough, for many long years to come, for the purposes of a Botanical Garden, without Naboth's vineyard.

112. Photographs of some of the 'old buildings were taken by us in the year 1898, (Nos. 1556 to 1563, prints of which will be found in the Secretariat Library). Since that time the church of the Jesuits, which was then roofless, has, with, I understand, the Collector's permission, been roofed in by the local Catholics with bright red Mangalore tiles. This is much to be regretted as it is now, with some crude whitewashing and plastering and eaves boards of bright blue, absolutely disfigured. I do not know whether the old ruin is still in the hands of Government or not; if it is, steps should be taken to prevent any further injury. I hope that, should any further lease of any part of the interior of the Fort be given, the old buildings be exempted.

I (a). 113. Beside the main road near Hālōl, in the Panch Mahāls, and but six miles from Chāmpāner, is the old ruined tomb of
Hālōl. Sikandar Shāh, but who he was is not very clear. The

building, however, when complete, if ever it was, must have been second to none at Chāmpāner; and yet, so far as conservation is concerned, it has been to some extent overlooked. It is a double tomb, or two great square tombs of equal size, and the same plan, built side by side, within three feet six inches of one another. The walls of the tombs which would thus have nearly touched each other have been replaced by double arched screens, so that the building, from within, looks like one long rectangular room with the double screening across the centre. Each tomb has its own dome and three porches; and, at the junction of the two buildings, at the back, is added, from the outside, a tower, the whole height of the building, containing a circular stair to the roof. The two domes, save a few lower rings of masonry, the eastern end wall and porch, and the north porch of the west apartment, have fallen, and further damage has no doubt been caused by the hands of vandals. The Mahālkari told me that the Ghānchis, who threw down the two old ruined mosques mentioned further on, first tried to demolish this tomb but were fortunately driven off. The interior of each of the square apartments measures 35 feet 4 inches each way. There is now but one crumbling brick grave in the western compartment, but not occupying the centre. Nearly the whole of the fallen stone has been removed. This building was "pointed" many years ago by a Public Works Subordinate, the pointing forming a tracery of white bands averaging one and a quarter inches in width around every stone, though the joints so pointed are but one-eighth of an inch wide (See photographs Nos. 2592—2594).

III. 114 In my last Progress Report I mentioned, in paragraph 68, the spoliation of two mosques near Hālōl. These I visited, and found that they were previously wrecks and of little or no interest from an archæological point of view. Trees had grown up upon the mounds on which they stood, and beams and other dressed stones were embedded in the mound. From this it is quite evident that only the ruins of the original buildings were standing when visited by the Ghānchis. As they are now nothing but heaps of masonry, I have recommended that all the larger stones, such as beams, pillars, and bracket-capitals, be removed to a safe place at Chāmpāner for use in repairing the buildings there, and that the Mahālkari of Hālōl be allowed to take away the rest, as he has asked for it, to help to build a public dhobis' *ghāṭ* at Hālōl. There appear to have been no inscriptions in these mosques. The one building, which is in the jungle just off the road on the south side, about halfway between Hālōl and Chāmpāner, has a small old brick domed tomb alongside of it. The other, known as the Panch Mahuda-ki-Masjid, on account of five Mahuda trees near it, is about a quarter of a mile to the south of these ruins.

I (a). 115. A few hundred yards due east of the last ruin is seen the top of the solitary *minār* of the Ek-Minār-ki-Masjid. The mosque, save the south *minār* and the lower part of the north one, has entirely disappeared. From what little remains it would appear to have been a very ornate building. The tomb has been built quite close up against the mosque in front, its plinth being within four feet of that of the mosque. The roof of the mosque and tomb were probably continuous. The tomb is now roofless, some four or five bands of the dome, finely carved, being all that is left of the latter. The débris of the fallen dome is heaped up inside the building. There are some finely carved niche panels on the outside walls. The building, although so very much ruined, is worth a little attention. It is built of finely dressed ashlar.

116. Since my last visit to Châmpāner, the jungle has been removed from around the principal buildings, and broad cleared ways now connect one building with another. This has

Champāner.

I (a). been done by Mr. R. Pearson of the Forest Department, who has taken an interest in the old mosques and tombs, and who has endeavoured with great success to retrieve them from the thick forest undergrowth in which they were embedded. The fallen débris from the walls has also, to a great extent, been removed, and dressed stones have been stacked. One can now see better what further measures are necessary for their preservation. The plastering of the domes has been very badly done indeed, and is now flaking off. The plaster is bad, and crumbles in one's fingers, having no hold upon the dome, and the surface not having been roughened to receive it. It is not so long ago that these domes were plastered, and it will have to be redone. This means great waste of our funds for conservation work.

I (a). 117. The Naginā Masjid is in a bad state of repair, and it is doubtful whether much can be done to it. Most of the damage is due to the wilful stripping of the walls, especially the end and back walls, of the outer casing of ashlar work. The beautiful sculptured frame of the north *mīhrāb*—there are three—has been thrown down preparatory to being taken away. The pillared tomb, in front of the mosque, had, at my first visit, years ago, ornamental arches inserted between the pillars on both the north and south sides, and one on the east, but now only those on the south side are left.

I (a). 118. The Kevadā Masjid, like the Naginā is in a bad condition, owing to wholesale stripping of the masonry of its back and end walls; but, as in that mosque, the pillars and domes, within, seem to be in good condition. There has been some of the usual ugly white band pointing in this building.

119. My full notes on these buildings are ready and will shortly be sent in to the Executive Engineer, through the Collector (See photographs Nos. 2584 to 2591, and photographs Nos. 730 to 751 of the year 1883).

120. Hitherto the attention of the Department has been mostly confined, in conservation matters, to Muhammadan buildings, work which is, on the whole, straightforward and easily understood. But there is a great mass of Hindu remains, scattered over the country, waiting for some attention at our hands. This work is of a more complicated nature, and is *outré* and strange to those unaccustomed to it. The very principles of construction are foreign to the workman brought up to western styles, and so it happens that when the Public Works Department or other agency is called upon to carry out repairs upon such buildings, they are often at a loss to know where to begin, or, indeed, what should be done at all. It is thus very desirable that, when devices and means have been successfully used in one part of the country, a note of the same should be made available to all engaged in similar work. One of the most constantly occurring repairs required in Hindu work is that of broken beams. The chief characteristic of Hindu work, and certain Hindu Saracenic architecture, is the pillar and lintel construction. Owing to the great masses of heavy masonry, which these lintels or beams carry, the errors of the builders in not calculating the proper sections of these in proportion to their span and the weight they have to carry, and the natural strength of the material, it is a very common thing to find, in these old buildings, that the beams have cracked through. Sometimes it is due to an original unequal settlement of the foundation, and is not likely to go further until the fractured surfaces crumble, or the walls upon either side, forming abutments as it were, give way. In the accompanying plates I have given various devices, in diagram, some of which have already been used with success in which angle-iron, rail-iron, T-iron or, girders are made use of. Nos. 1 and 3 may be used where the brackets are sound; 1 where the bracket is broad, and 2 where it is narrow with regard to the beam. In Nos. 2 and 4, where the brackets are perfectly sound and massive, T-iron supports may be let into them, or rail-iron into the bottom of the beam, resting upon the brackets. In Nos. 5 and 6 the fractured beam is bolted through to the roof, between plates or girders, or slung in stirrups. These devices can only be used where there is a comparatively thin flat roof above,

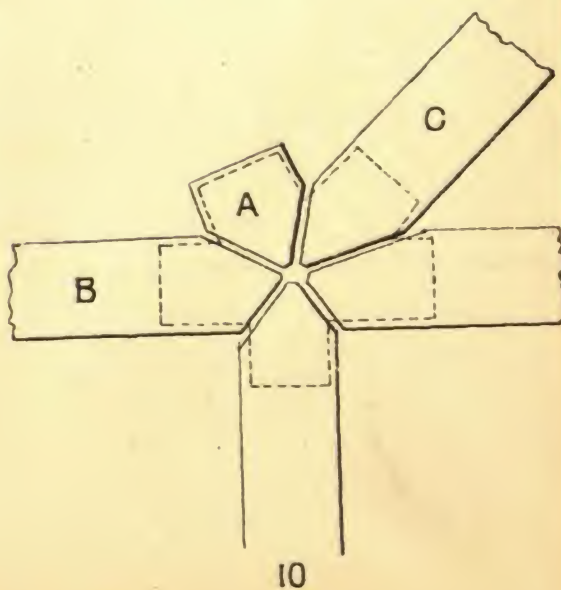
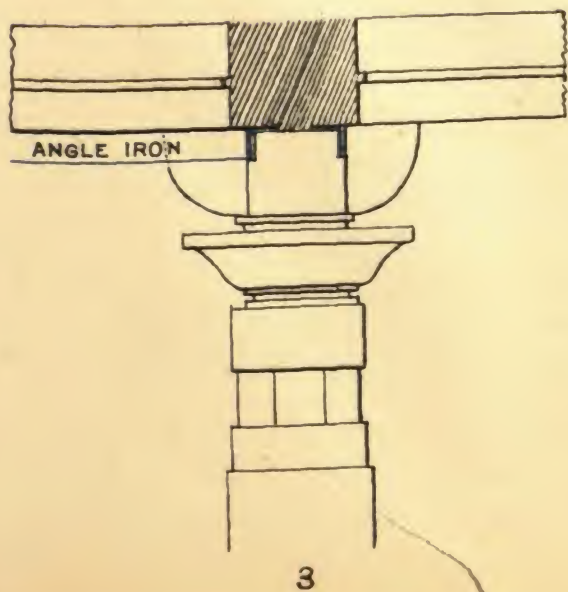
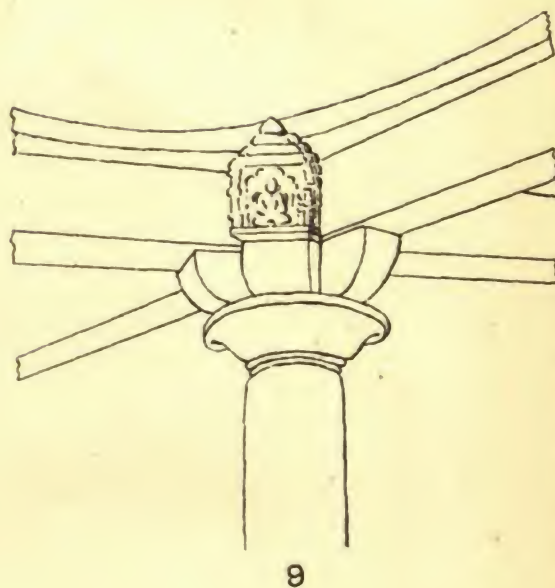
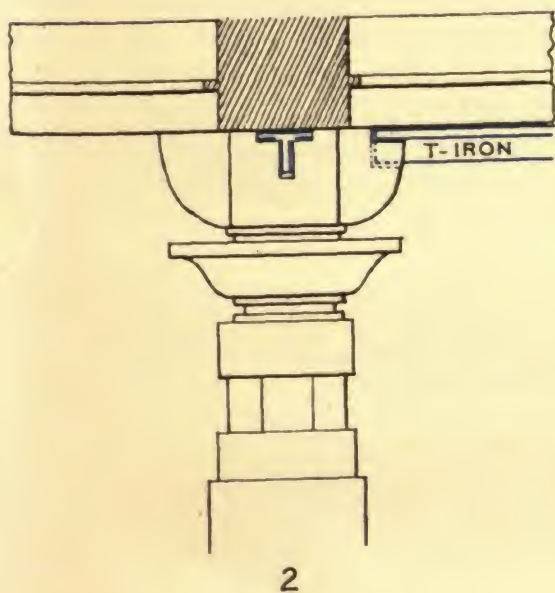
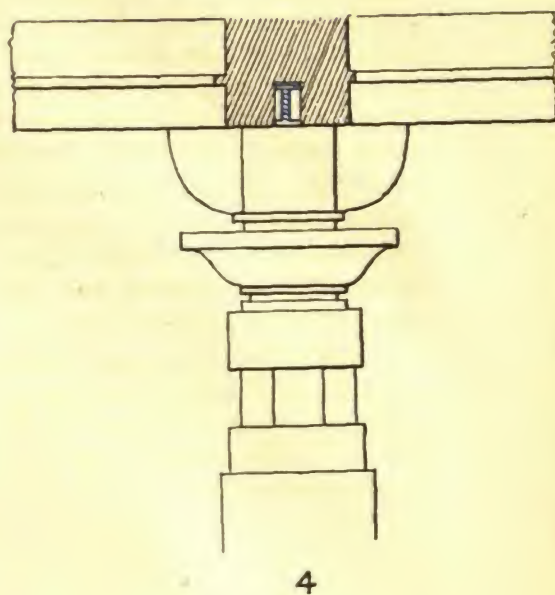
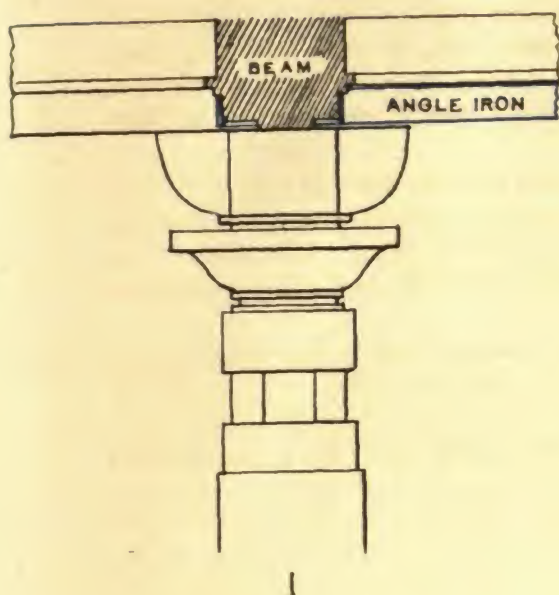
Devices for supporting broken beams.

121. In mosques built of Hindu pillars, the latter have been stilted, as a rule, to get height, by the addition of short lengths of shafting upon the capitals of the lower pillars. In such cases, where the lower capitals form a substantial shoulder, devices Nos. 7 and 8 might be used; and, should there be any tendency to outward thrust at the lower capital, in the case of No. 8, a tie rod might be used between the pillars. Stilted pillars, with lower capitals are also often found in old Hindu temples.

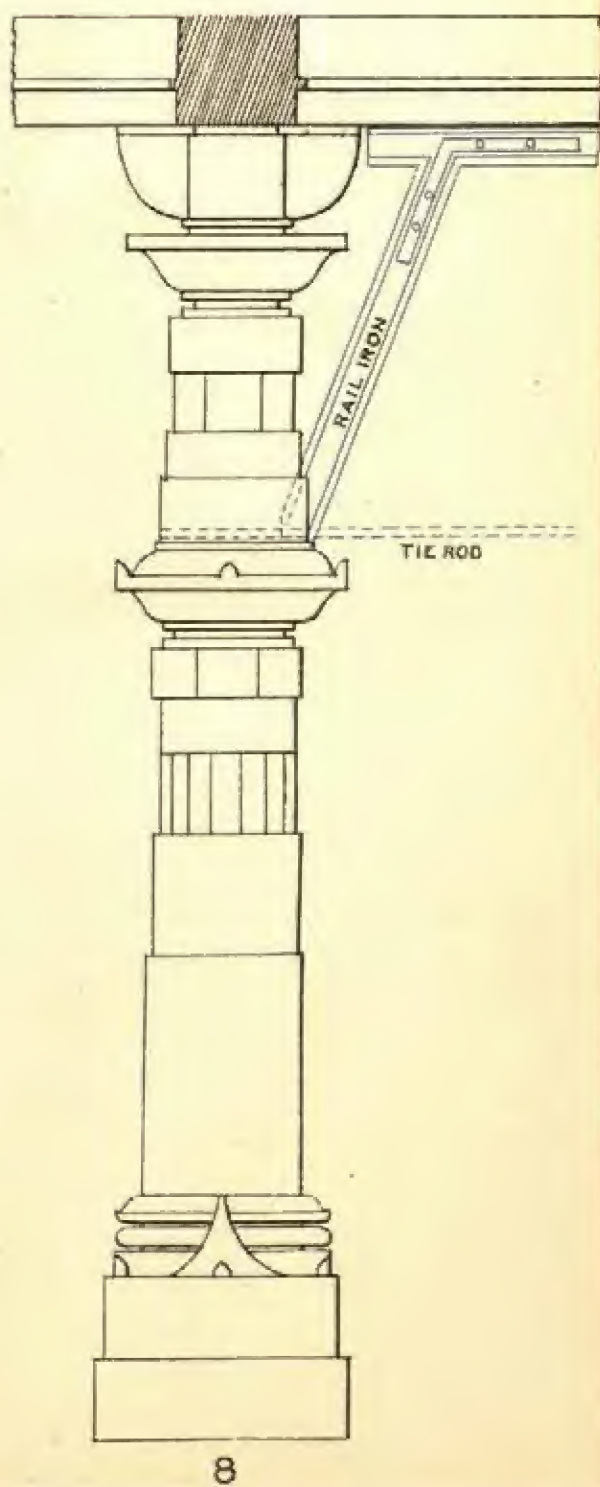
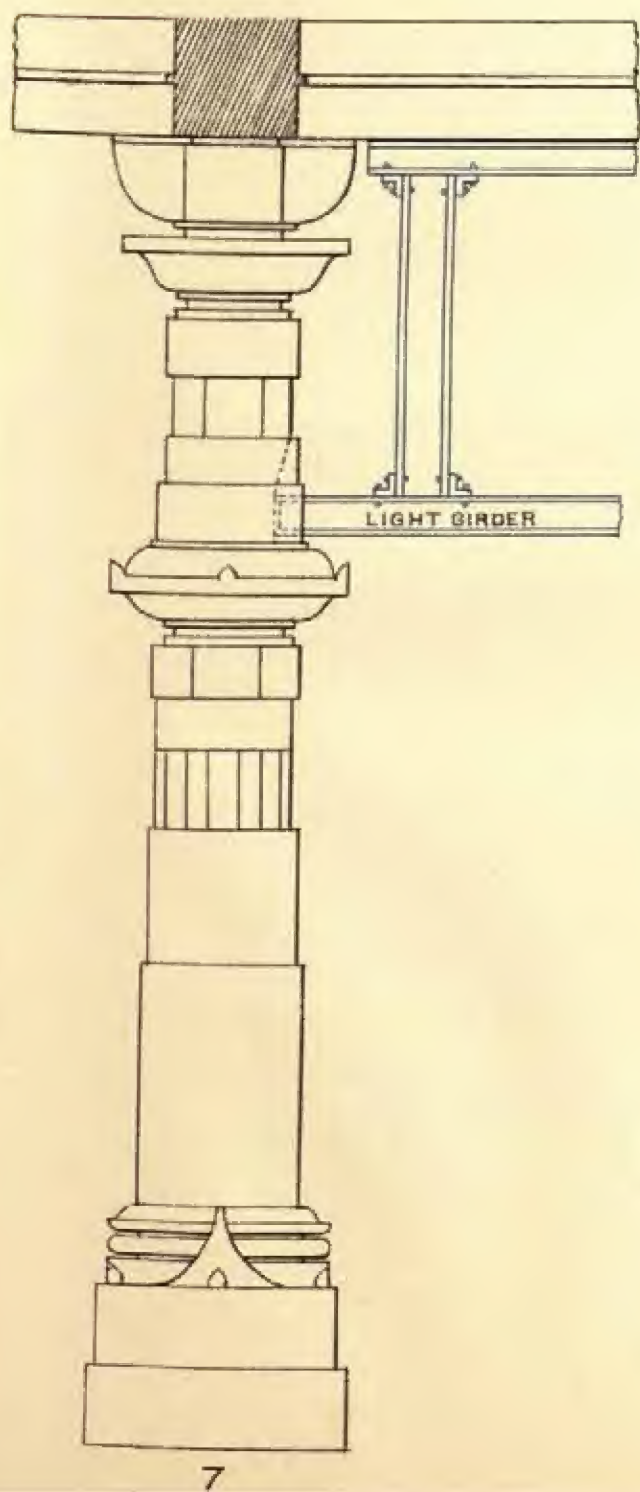
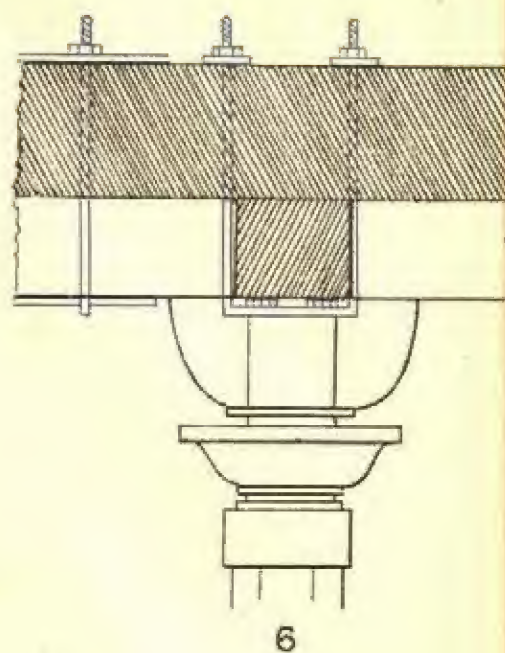
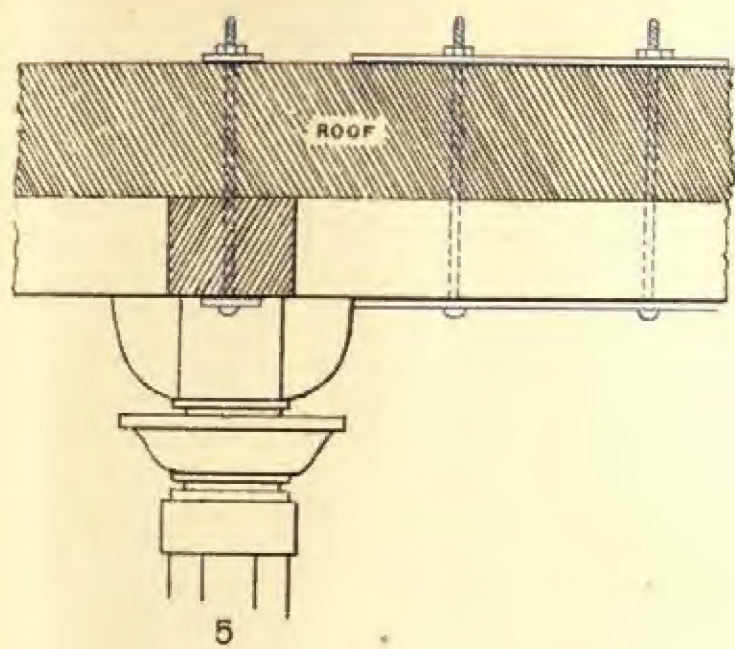
122. Broken beams, under domes, can often be removed entirely. Nos. 9 and 10 show such an arrangement, where it is only necessary to take out the corbel A when the beams B and C can be drawn out sideways. The dotted line shows the bracket-capital, always in one stone, beneath and supporting the bevilled ends of the beams.

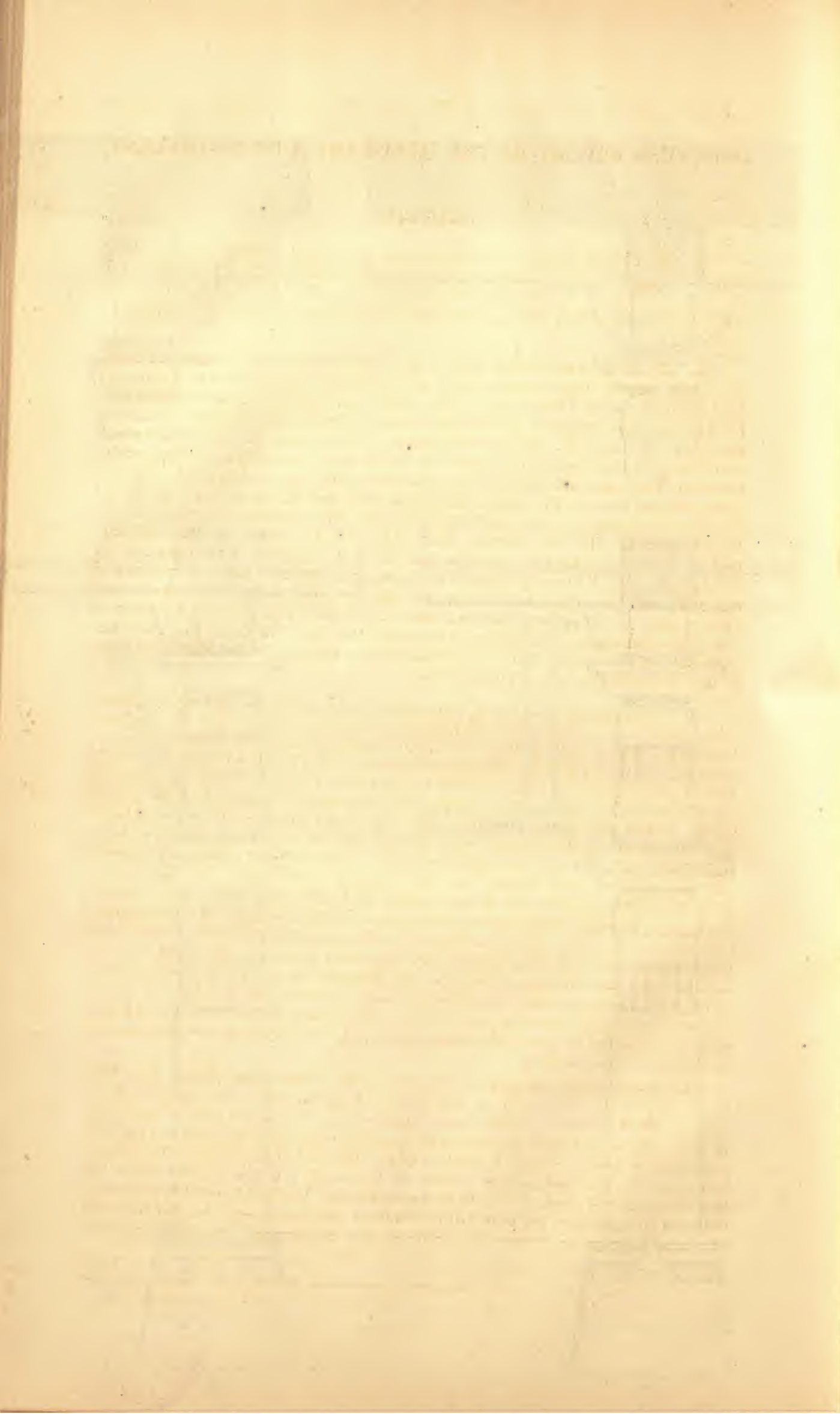
123. In some cases old beams may be dropped out from below, after easing up and supporting the adjacent beams, and sliding out the capital which may be again replaced. But it will be necessary to ascertain first whether the bottom of the bracket-capital is not locked to the top of the shaft by a mortise and tenon arrangement.

DEVICES FOR SUPPORTING BROKEN BEAMS



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PROGRESS REPORT OF THE ASSISTANT SUPERINTENDENT.

CUTCH.

1. My tour in Cutch commenced with my arrival at Bhuj on the 12th of January and continued until the 9th of February when we left for Ambāji in the Mahi Kānthā Agency. My notes on the museum at Bhuj are already given under the heading of "Museums" in Part I.

2. At Bhuj, in the Stores of the Engineering Department, near the Palace, are lying, utterly neglected, six very old inscription stones found at Andhau in Khāvdā, also called Pachchham. They were standing there as monuments on a hillock, but were removed to Bhuj by the late Diwān Ranchhodbhāi Udairām, who was very keen on antiquarian matters. These stone inscriptions are much weather-worn and would not yield any satisfactory estampages. Fortunately, however, there are still traces of the letters and they may yet be read. Five of these stones are, on the whole, well preserved, and belong to the time of the Western Kshatrapas; the remaining one being a mere fragment apparently of the Gupta period. Of the former, four refer to the reign of Rudradāman, and all bear the same date, *viz.* the year 52 on the 2nd day of the dark half of Phālguna. As all dates of Kshatrapa inscriptions are now taken to be years of the Śaka era, we obtain A.D. 180 as the English equivalent of our date, and this, in fact, is the earliest date we have of the Kāthiāvād-Mālwa Kshatrapas. The fifth Kshatrapa inscription is dated in the year 114 (*i.e.* A.D. 192) the 12th day of the bright half of Jyēsthāmūla, in the reign of the Mahākshatrapa Svāmī Rudrasimha, son of Rudradāman.

3. Old coins are also found, from time to time, in Cutch. Two large hoards were discovered at Nāgōr and Manpharā, and are at present lying in the Bhuj treasury. About half of them are silver Gadhiyas, and the remaining, silver Guptas. On page 70 in the *History of Gujarāt*, in the Bombay Gazetteer, Vol. I, Part I., it is said: "As almost all the Gupta coins found in Cutch are Skandagupta's and very few are Kumāragupta's, Skandagupta seems to have added Cutch to the provinces of Gujarāt and Kāthiāvād inherited from his father." But almost all of the Gupta coins I inspected at the Bhuj treasury were Kumāragupta's and very few Skandagupta's. Three slightly different legends can be read on the reverse of the former. On some the legend is: *Bhāgavata-Rājādhirāja-Śrī-Kumāragupta-Mahēndrāditya*. Some again contain the legend: *Parama-Bhāgavata-Rājādhirāja-Śrī-Kumāragupta-Mahēndrāditya*. On others it is: *Parama-Bhāgavata-Mahārājādhirāja*, etc., etc. All these coins have, on the reverse, an ill-formed peacock with more or less details. On the obverse, however, four different busts can be distinguished owing to difference in the moustache and nose. Most of the coins contain traces of a corrupt Greek legend on the obverse. In addition to the coins, two ancient seals are reported to have been found at Abḍāsā, but they were not forthcoming at the time I was in Bhuj.

4. Kērā, and not Khēdā as it is spelt in the *Arch. Surv. West. Ind.*, Vol. II, p. 212, is about fourteen miles to the south of Bhuj. The place is divided into two parts; that on the south is the village, and that on the north is surrounded by a rampart and called a *gaḍh* or fort where resides a relative of the Rāv of Cutch to whom the village belongs. At the north-west corner of this *gaḍh* are the remains of an old Śaiva temple,* of about the ninth century (Photos. Nos. 2605 to 2609) popularly believed to have been built by Lākḥā Phulānī, who as temple builder occupies the same position in Cutch that Sidhrāj and Hēmādpant do in Gujarāt and

* This temple is pre-eminently deserving of preservation, though now a complete ruin. It should, however, not be restored.—H. C.



the Dekkan respectively. The rampart, according to the local tradition, was erected about 150 years ago, and goes along the northern part of the temple, touching and concealing its basement completely (Photo. No. 2609). The temple faces the east, and consists of a *sabhāmandapa* or hall, *garbhagriha* or shrine, and *pradakshinā* or circumambulatory passage round about the shrine. The *sabhāmandapa* has all disappeared excepting on a portion of the north wall which contains a perforated screen (Photo. No. 2605). The shrine contains a *linga* but without its *śālūkā*. The exterior of the shrine had three niches, within the *pradakshinā*, one at each side and one at the back, but they are now empty and more or less destroyed. The *pradakshinā* is lighted through three perforated screens. The doorway of the shrine is, on the whole, well-preserved; but the uppermost compartment of its lintel and the outermost moulding of the doorframe are damaged, and the lower parts of the side mouldings have suffered damage from weather. Immediately over the entrance to the sanctum is an image of a seated Gaṇapati. Above him is a row of figures amongst which Śiva occupies the centre. On each side of him is a goddess, and beyond these, on his right and left, are Brahmā and Viṣṇu respectively, with two of their four hands held, palms together, in the attitude of prayer or adoration towards Śiva. Brahmā is here without his usual beard and three faces, and is to be recognised only from his *śruṅ* or libation ladle and his *vāhana* or vehicle the swan. To the right of Brahmā again there are two goddesses, that farther from him being Chāmundā seated on *nara-vāhana*, who is always represented as an old hag with pendent breasts. To the left of Viṣṇu there are also two goddesses. Above this band of figures is another with Śiva in the middle in his Bhairava form with his spear held across his body. He is flanked on both sides by the *Aṣṭamātṛi* or the Eight Divine Mothers, the last of which has disappeared with the fallen part of the doorframe. On the uppermost band of the lintel are the *Navagraha* or the Nine Planets, which are generally sculptured on temples to ward off evil influence. Kētu, the last of these, is here broken off. The sides of the doorframe are adorned with images of goddesses and of musicians and dancers of various descriptions (Photo. No. 2606). The *pradakshinā* has three windows consisting of perforated screens.

5. The sculptured figures, especially the larger ones, on the exterior of the temple, though mutilated, are of far superior workmanship to those of later temples. The front part of the *śikhara* or spire is gone. The *amalāsāra* has fallen and lies outside the rampart.* But at the back of the temple the central niche contains an image which has all but disappeared, but whose eight hands can still be traced. In the spaces intervening between the central and the side niches are standing on the proper right and left Brahmā and Viṣṇu with their faces and folded hands turned towards the central figure. On the south and north faces of the spire are Brahmā and Viṣṇu respectively in the central niches, each flanked by two *Rishis* in the intervening spaces (Photos. Nos. 2607 and 2608).

6. About sixteen miles to the north of Bhuj, on the borders of the Ran of Kotal. Cutch is Kōṭāi. About half a mile to the south-west of

the village are the ruins of an old rampart said to have been built by Lākhā Phulānī. Within the enclosure of this rampart, which doubtless surrounded an old city, are the remains of five early temples. The stone of which the temples are built disintegrates easily and consequently not a few of the sculptured figures on the walls have become so honey-combed by the weather as to present the weird appearance of skeletons. What has been described by Dr. Burgess as Rā Lākhā's sun temple† is really a Śaiva fane which, according to the popular belief, now prevalent, was erected by a *Bania* in the time of Lākhā Phulānī, and not by the latter himself. The temple faces the west, and originally consisted of a shrine, a hall, and a porch, the last having been destroyed and cleared away, except one or two ceiling sculptures fallen on the ground. The lower band of the lintel of the doorway of the hall

* The spire has been an exceedingly graceful one, both in outline and ornamental detail. The *chaitya* arch ornament, on the string courses of both the basement and eaves, takes one back to early work such as one sees on the great Kailāsa at Elurā — H. C.

† *Arch. Surv. West. Ind.*, Vol. II., page 214.

is gone, but on the frieze above, which is preserved, is Śiva occupying the post of honour. On his right are respectively a goddess, Brahmā, a musician and another goddess, and, on his left, are a goddess, Viṣṇu, a musician, and another goddess. The walls of the hall are pierced with perforated screens serving as windows, that on the north being partially, and that on the south being almost completely, destroyed. The uppermost ring, together with the pendant which hung from it, of the domical roof of the centre of the hall, which existed when Dr. Burgess visited the temple, has now disappeared. On one of the roof ceilings is a curious sculpture representing sixteen dancing figures forming a circle. Among the bracket figures of the four pillars of the hall, two are female, and one a male, *kichaka*, with a *kirtimukha* on the abdomen. The shrine doorway has an image of Gaṇapati on the projecting block on the lintel. Above him is Śiva flanked by Brahmā and Viṣṇu with two goddesses, one at each end; that near Brahmā bears a trident, has *nara-vāhana*, and is, therefore, the goddess Chāmundā, and that near Viṣṇu is Pārvatī holding, in two of her hands, a *liṅga* and an image of Gaṇapati. In the upper band is Śiva again, flanked by the *Aṣṭamātri*. Dr. Burgess says that "the door of the temple has been neatly carved with the nine *graha* or patrons of the planets over the lintel". But nowhere, either on the shrine, or on the hall doorway, does the *Navagraha* lintel occur. The central and projecting mouldings of the sides of the shrine doorframe have been broken up each into six niches, the first upper four of which are small, and contain images of the *Aṣṭamātri*. Below them, on each side, in niches, which are larger, are figures of Śiva standing. The interior of the shrine is empty. "In two neat *gokhles* or niches", says Dr. Burgess, "advanced from the front wall of the shrine, and with two collonnettes in front of each there have been standing images in *alto relievo* neatly canopied by a lotus flower and buds growing over the *muguts* or headdresses." One of these images has disappeared, leaving nothing but the pedestal, and the other is almost completely broken down below the face. Above the former is an image of Varuṇa with his vehicle the *makara*, and above the latter an image of Nīriti with his vehicle the man, both in high relief (Photos. Nos. 2610-2613).

7. The sculptures on the exterior are in *alto relievo*, all the figures standing on lotus flowers.* In the principal niches are images of Śiva. On one corner moulding, at the back of the shrine, are Agni with his vehicle the ram, and Indra with his vehicle the elephant, guardians of the south-east and the east respectively. On the other corner moulding are Īśvara or Īśāna, with his vehicle the bull, much battered and injured, and Kubēra with his money-bag and his vehicle the elephant, guardians of the north-east and the north respectively. On the other projecting mouldings are mainly figures of female dancers, and the recesses are carved with *śārdūlas*, or lions rampant.

8. The roof of the hall bears a striking resemblance to that of the old temple of Trinētrēśvara or Tarnetar near Thān in Kāthiāwād, now rebuilt. The spire of the shrine is in old Gujarāt style, and, excepting the top part of the central *śikhara*, which is gone, is, on the whole, tolerably well preserved.†

I. 9. To the west of the temple were the remains of three early temples, when Dr. Burgess visited them, but now only two, *viz.* those facing the east, remain. Of these one has Gaṇapati on the dedicatory block. Above is Viṣṇu with Narasiṃha and Trivikrama to his right and left, and at the ends two goddesses, one on each side, while above these on the frieze are the *Navagraha*. The sides of the doorway are occupied by the *Aṣṭamātri*. The interior of the shrine is empty and is in disuse. On the exterior are the sculptures, on the north side, of Kubēra, Narasiṃha (in the principal niche), and Vāyu with his vehicle the deer and guardian of the north-west; on the west, or at the back, Varuṇa, Viṣṇu (in the principal niche) much weather-worn, and Nīriti, and, on the south, Yama, Vāmana (in the principal niche), and Agni. The porch has been partially preserved. It was, thus, a Vaishṇava temple. The greater

* This is a sign of early mediæval work, later on the lotus gave way to a mere shelf. This is seen in the earlier temple of Mokālji and the later ones at Chitorgarh.—H. C.

† This temple I should think a trifle later than that at Kerā. It is of about the same age as that of Nohṭā in the Damoh district of the Central Provinces, and resembles it in some respects.—H. C.

part of the *śikhara* has fallen, but on what remains may be seen deep-cut *chaitya* ornamentation.

10. Of the other temple the porch has completely gone. On the lintel of the shrine doorway is Gaṇapati. Above are the *Śaptamātri*, and above these the *Navagraha* all in bust forms. The principal niches on the sides of the temple, outside, are destroyed but that at the back is intact and contains an image of Sūrya. A part of the *śikhara* is preserved at the back and shows that it was in old Gujarāt style (Photos. Nos. 2614-2615).

II.

11. About half a mile to the south-east and east of the temple of Śiva are two temples facing the west, not far removed from each other, but one of which is situated on a higher level than the other. On the lintel of the former figures Gaṇapati. The porch has fallen, and so also has the spire. There are only three niches on the outside walls. Śiva can be recognised in the niche at the back, but the figures in the other two are too much weather-worn to be identified (Photos. Nos. 2618-2619).

12. Of the other temple only the shrine exists, and this, too, has crumbled away on the south side. Over the doorway Gaṇeśa is carved on the usual projecting block, whilst above are the *Navagraha*. The exterior is quite plain. The front part of the *śikhara* is gone, but the back part shows that it was of the same style as that of the others * (Photos. Nos. 2616-2617).

13. About sixteen miles to the north of Bhachau, the principal town of the

Kanthkot.

tāluk of the same name, in East Cutch, is Kanthkōṭ, an ancient fort on the top of an isolated hill, the walls of which are built of massive blocks repaired in many places by smaller stones. The ramparts are now in a ruinous condition, and, excepting the *girāsia* and a few of his dependents, no one lives there, the chief difficulty being scarcity of water. Kanthkōṭ has been identified with Kanthādurga, where the Sōlanki king Mūlārāja is said to have taken refuge when he was conjointly attacked by the prince of Sapādalaksha from the north, and Bārappa, general of Tailapa, founder of the later Chālukya dynasty, from the south. Kanthkōṭ is, again, supposed to be the same as Kanbhkōṭ of the Muhammadan writings, described as a dependency of Cutch.

II.

14. Not far from the entrance gate are the two temples of archaeological interest on the fort, *viz.* the Sōlthambā and the temple of Sūrya. The first is a Jaina temple with two halls, one open and the other closed. The former had three porches, two of which have now disappeared. The pillars that now support the ruined open hall are sixteen, and hence the name Sōlthambā by which the temple is popularly known. The door frame of the closed hall is very much mutilated, and the eastern wall of it has fallen. The shrine is a wreck. On the pillars and pilasters of the halls are a few inscriptions, too much abraded to enable one to read them all, but enough has been preserved to show that the temple was originally dedicated to Mahāvīra. One of them, again, has the date *Samvat* 133 (—), as Dr. Burgess rightly says. The temple thus could not have been erected later than the 13th century A.D., and, the walls, so far as their weather-worn details go, show that the temple has been built in the style prevalent in Kumārapāla's time. The *śikhara* has fallen, and what remains shows that it was of the same pattern as that of the 11th century † (Photo. No. 2620).

I.

15. On the other side of the road, running to the south, close by, are standing many old *pāliṃyās* or memorial stones, most of which are sculptures from ancient temples so converted. Each has a warrior riding on horseback, except one in which, instead of a horse, there is a camel. A little further to the west, perched on a large mound, is the temple of Sūrya, which is a plain but spacious structure, of about the 9th century, facing the east. Seen from inside, the temple appears to consist of a shrine, a hall and a small porch only. But the parts of the walls fallen on the outside reveal a *pradakṣhiṇā* which originally went round the shrine, and which has been carefully filled in and closed with earth and stones from inside. On the shrine doorway is Gaṇeśa on the

* These temples are of about the same age as that at Kērā. In photograph 2616 the stones of the spire may be seen hollowed out to reduce the weight of the mass, a device but seldom seen.—H. C.

† The temple is, without doubt, an eleventh century temple.—H. C.

dedicatory block, and above are five male figures in five niches, the first two, like Sūrya, holding lotuses in their two hands. Probably they are all figures of Sūrya. Inside the sanctum is an image of Sūrya on a pedestal and slightly tilted over against the back wall (Photo. No. 2623). A slab built into the outside wall of the *sabhāmaṇḍapa*, and seen only from the porch, contains an inscription of a much later period and is devoted to the mere panegyric of the god. The lower part of the *śikhara* is tolerably well preserved. It is evidently rebuilt, and its peculiarity is that it covers the shrine only, and not the shrine and the *pradakṣhiṇā* together, as is very often the case. The whole exterior of the temple seems to have been once plastered* (Photos. Nos. 2621-2622).

16. About a mile south-east of Kanthkōt, in waste land, are the remains of

Khokra.

two old temples known as *Khōkrā-kādēvrā*. Khōkrā, according to the local tradition, was an old village in

I. the vicinity of these temples, the ruins of which are still pointed out by the people. One of these is dedicated to Śiva under the name of Jalēsvara, faces the east, and forms a *pañchāyatana* with four attendant shrines, in a ruinous condition (Photos. Nos. 2624-2625). They are all on a raised terrace strewn with very large old bricks. There is a fifth but smaller shrine on the right side of the temple, between the *sabhāmaṇḍapa* and one of the front shrines, but it was doubtless built much later. The *sabhāmaṇḍapa* is roofless, and was originally supported by twelve columns, but now one side has completely gone. The shrine doorway which is elegantly carved and seems to be very old, has Gaṇeśa on the lintel† (Photo. No. 2626). Above, on the frieze, is Śiva occupying the post of honour with Brahmā and Viṣṇu to his right and left respectively. All these three gods have been carved in a sitting posture generally assumed by women in Mahārāṣṭra. Between Brahmā and Śiva, and Śiva and Viṣṇu are two *kīrtimukhas*, not exactly alike, that between Brahmā and Śiva being larger than the other. The mouldings of the sides of the doorframe hold, in tiers, curious little figures, probably some of Śiva's *gaṇa* or attendants. Inside the shrine is a *liṅga* which is still worshipped. The exterior is plain, but the base-mouldings are heavy and massive, indicative of an early age. The *śikhara* has disappeared.

III. 17. The other temple is called *Thākar-kā-mandar*, but nothing remains of the temple to definitely shew that it was a Vaishṇava temple. The porch is completely destroyed, but the *sabhāmaṇḍapa* has been partially preserved. On the lintel of the shrine doorway which has fallen are Gaṇeśa, and immediately above the *Navagraha*, Kētu being represented with two hands and two feet and with his face turned towards the rest. The door jambs, one of which has been dislodged and fallen, have eight goddesses sculptured on them, probably the *Aṣṭamātri*, but too much weather-worn to be identified. The roof of the *sabhāmaṇḍapa* is gone, and so also the spire of the shrine. The interiors of both are filled with broken sculptures (Photo. No. 2627).

III. 18. About fourteen miles south of Anjār, on the coast, is Bhadrēsar, a full description of which has been given by Dr. Burgess in the *Arch. Surv. West. Ind.*, Vol. II., pp. 205-209.

Bhadrēsar.

The chief object of archaeological interest at Bhadrēsar is the Jaina temple of what the people call Jagdusha, the work of several ages, often altered and restored. Even when the temple was visited in January last, the work of repairs was going on. A considerable change is noticeable in the front view of the temple since Dr. Burgess saw the structure thirty years ago. The whole of the front facing the east has now been adorned with a balustrade wall of the modern European type, with two side, and three front, doorways, the latter being the main entrance.‡

19. The repairs and additions carried on from time to time have altered and spoiled the old architecture to such a large extent that the idea that it is an

* The present spire is probably a later addition.—H. C.

† This doorway, though damaged, is a very fine one and very old, and should be secured for a museum since the temple itself is past repair. The images upon it are very unconventional and more realistic than in later work. The *kīrtimukhas* and arabesque are very vigorously carved.—H. C.

‡ These additions shew a most execrable taste on the part of the modern money-bags. It is as bad as the great mirror doors introduced into the marble temples at Dilwārā. The Jainas are the worst sinners in this respect.—H. C.

old temple, whether seen from outside or inside, hardly enters the mind of the visitor.*

MAHI KANTHA.

20. After leaving Cutch we arrived at Ambāji fifteen miles north-east of Dāntā in the Mahi Kāṇṭhā Agency. It is one of the most celebrated places of pilgrimage in Gujarāt, and is visited by

Ambaji.

III.

the pilgrims either *viā* Roho or *viā* Karēḍi (Ābu Road), both of them stations on the R. M. R. line. The road to Ambāji is rough and steep. The stream of pilgrims never quite ceases, but thrice a year, votaries assemble there in large numbers, especially in Bhādrapada, the goddess's birth month. The shrine, strange to say, is visited not only by the Hindus but also by the Parsis, and, above all, the Jinas, whose first thought is to repair to the place for the performance of the *chaula* or hair-cutting ceremony of their children, and who visit their temples at Kumbhāriā, a mile further as an after-thought. The builders of the shrine are said to have been Nāgar Brāhmaṇas, but the officiating priests are Audich Brāhmaṇas of Siddhapur. Ambāji is but a collection of dwellings for temple servants, rest-houses for travellers, and huts of Bhils, who make money by ministering to the wants of the pilgrims. A full and lucid account of the place has been given by Forbes in his *Ras Mala*, and it is useless repeating it. The temple stands in a walled enclosure; it is a small structure of unpolished marble, and faces the east. It consists of a shrine and a closed hall. The doorways of both are carved. The pillars of the hall may be old, but are plain and of no particular architectural merit. The temple is considered so sacred that we were not allowed to photograph the interior, as it is impossible to have a camera without leather and the plates without gelatine, containing fish-glue, which are both unclean objects, forbidden to be taken inside the temple. The dedicatory block on the lintel of the shrine doorframe has Gaṇēśa on it. Inside is, of course, an image of Ambāji, a block of stone roughly hewn into the semblance of a human figure. The exterior of both the shrine and hall is plain and modern, and the spire also is lately built (Photos. Nos. 2630-2631). In front of the temple near the entrance gate are set up some old marble sculptures, and some are built into the pillars there. One of these bears an inscription with the date *samvat 1346 varshē bhādravā vadi 8 guru*. Outside the temple enclosure to the east is a *kunḍa* called *mānasasarōvara*, where Forbes found an inscription of Mahārāṇā Śrī-Māladēva dated A.D. 1359. The whole of the reservoir has now been rebuilt, and the inscription cannot be traced.

21. Little over a mile south-east of Ambāji is the village of Kumbhāriā which, as Forbes informs us, was so called after Kumbha Rāṇā of Chitōr who founded it.

Kumbharia.

Beyond a few squalid huts of the *Girāsiās* who differ from the Bhils in that they do not slaughter the cows, the place is at present desolated. Kumbhāriā is celebrated for the handsome marble temples of the Jinas who visit the place throughout the year. Tradition says that Jaina fanes were constructed by Vimala Sā to the number of 360, to whom Ambā Mātā gave great wealth. Ambāji asked him by whose aid he erected the temples. He answered "my spiritual guide". Thrice the question was put, and thrice Mātāji received the same reply. Enraged at his ungratefulness, she bade him fly for his life. He fled into a crypt in one of the temples, and emerged on Mt. Ābu. Then Mātāji consumed all the temples by fire with the exception of five, and the calcined stones of those destroyed may still be seen strewn over the ground. Forbes attributes the phenomenon to some volcanic disturbance, but, whatever the correct explanation may be, the calcined stone lies there in abundance to show that there were originally more structures than the five temples.

22. The Kumbhāriā group consists of six principal temples all of marble, five of which are Jaina and one Hindu. The general plan of four of the former is like that of the Jaina temples on Mt. Ābu, Nāgdā or Bhadrēsar. They stand each facing the north, and in a court surrounded by a row of cells with a corridor in front. They have undergone repairs and restoration from time to time, and consequently old has been mixed with new work. The old work, however, seen in the elaborately carved decoration of some pillars, doorways, and ceilings, is marvellously beautiful, and runs that of the Dēlvādā temples at Ābu very close. The old work, wherever it is preserved, has also the defects of the latter as pointed out by Mr. Cousens. In consequence of the pillars not being as

* The photographs disclose nothing of any age.—H. C.

high as they ought to be and the ceilings being consequently too low, the beautifully chiselled ceiling panels in the deep-set bays between heavy deep beams cannot all be surveyed at the same time and have to be viewed each separately, and this, too, only by standing exactly beneath it and straining one's neck as it hangs but three or four feet above the head.

- I. 23. The largest and most important of this group of Jaina temples is that of Nēminātha (*Photos. Nos. 2632-2633*). A flight of steps ascends from the outer door to the *raṅgamaṇḍapa* or open hall in the covered area in front of the sanctuary. The latter consists of a shrine, *gūḍhamandapa* or closed hall, and antechamber. The walls of the shrine are old, but its spire and the whole of the exterior of the *gūḍhamandapa* are modern erections, built of brickwork and coated with plaster, which has been finished off to a fine creamy tinted polished surface like marble. The spire is of the style of the Jaina temple at Tāringā, and, under the *āmalasara* of the central tower, is a face on each of the four sides. The pillars of the hall, excepting at the ends near the corridors of the subsidiary cells, and those of the antechamber to the shrine, are elegantly carved, and are of the same pattern as those of the temple of Vimala Śā at Dēlvādā on Mount Abu (*Photos. Nos. 2634-2635*). One of the columns of the antechamber bears an inscription saying that it was erected in A.D. 1253 by one Āmapāla. Here we have an instance of old work replaced by new exactly like it. In the upper porch on the other side of the *raṅgamaṇḍapa*, on the side brackets of two short pillars at the end, are *makara* heads, from which springs a nicely carved *tōraṇa* or arch, touching the underside of the lintel above, and of exactly the same type as that of the arches of Vimala Śā's temple at Dēlvādā. The empty brackets of the pillars of the hall and the antechamber, standing exactly in front of the doorway of the *gūḍhamandapa*, and the slots under the beams above, show that there were similar *tōraṇas* which have disappeared. The cells on each side of the shrine are eight in number; the fifth from the shrine is much larger than any of the others, that on the right of the shrine containing a colossal image of Ādinātha, and that on the left, of Pārśvanātha. The central area of the hall is covered with a modern roof in the form of a dome, painted and decorated. Round it, above, and enclosing the dome against bats and swallows, is a bamboo grating or cage. The ceiling of the other parts of the hall and the corridors is plain and modern. In the passage between the corridor and the hall, on the right side of the shrine, three ugly masonry arches have been raised to support the cracked beams above. They have been built on to the adjacent pillars, thus covering up much of their carving.

24. In the shrine is a colossal image of Nēminātha with his *chihna* or cognisance, the *saṃkha* or conch, carved on the front of the pedestal on which he is seated. The image is of white and not black marble, as might have been expected, Nēminātha being of dark complexion. The inscription on the pedestal is dated in A.D. 1618. The image could not, therefore, have been the one originally installed there. There can, however, be no doubt that it was originally a temple of Nēminātha as all inscriptions in the temple call it Nēmi-chaitya or Nēmi-mandira. The standing attendants round about the present image of the *tirthaṃkara* have been red-leaded. The sides of the shrine doorway have been occupied by *kaṣagiyas*, and the lintel adorned with *baltī* glasses and mirrors. In the interior of the *gūḍhamandapa*, or *mukhamandapa* as it is called in the inscriptions, there are set up along the walls many objects of Jaina worship, such as images of the *tirthaṃkaras* and of the first *Gaṇadhara* Puṇḍarika, and sculptures of *Mēru*, *Sahasrakūṭa*, *Chōvisvata*, and so forth (*Photos. Nos. 2637-2638*). The dates in the inscriptions, engraved below them, range from A.D. 1134 to A.D. 1468. They thus seem to have been set up at different times. The most interesting of these objects of worship is a slab on which are sculptured, on its right side, what appears to be a *tirtha* or river and on the other a tree with four figures below, three on one side and one on the other, this latter in the attitude of shooting arrows at a bird on the tree above* (*Photo. No.*

* This is interesting as it depicts a deliberate instance of the taking of life, so abhorrent to the Jains. It is doubtful whether the boats depicted here are true representations of those of the period. They are probably a sculptor's fancy.—H. C.

2636). The epigraph incised below describes it as *Śrī-Munisuvrata-scāmi-bimbam-aśv-āvabōdha-sa-malikā-vihāra-tīrth-oddhāra-sahitam*. The latter portion of this is not quite intelligible to me, but the former seems to show that the image of Muni-Suvrata, the 20th *tīrthamkara*, formed part of the sculpture. The word *tīrtha* occurring in the latter portion explains the part of the sculpture on the proper right side, which, as I have just said, represents a *tīrtha* or river; but the name of the *tīrtha* and other details mentioned therewith are not quite clear. The inscription further informs us that it was caused to be made by a *bania* whose name is, unfortunately, lost, and installed in A.D. 1281.* The antechamber also contains some objects of Jaina worship. On the proper left side is a small shrine dedicated to a goddess seated on a tiger, said, by the *pūjāris*, to be Samkēsari, i. e. Chakrēsvari. But the goddess must, in reality, be Ambikā, the *Śāsanadēvi* of Nēminātha. On the right side are a slab representing *Nandīśvara-tīrtha* divided into four groups, each consisting of thirteen *tīrthamkaras*, and another sculpture on which Viṣṇu is figured with a small Jina-image above him.

25. On the door-jamb of the last subsidiary cell in the west or left wing is an inscription recording that *Śeṭh Bāhaḍa* erected a temple to Mahāvīra called *Umdēra-vasahikā* in the village of Pūdaparā and that in A.D. 1318 his son Brahmādēva made a *dādhādhara* in the *raṅgamandapa* or open hall of the temple of Nēminātha here, i. e. at Kumbhāriā. As Kumārapāla flourished in A.D. 1143-1174, Bāhaḍa, or Chāhuḍa as Forbes reads his name, cannot possibly be a contemporary, and hence a minister, of the Sōlaṅki prince, as he supposes. Another inscription that is worth noticing is in the antechamber to the sanctuary, and claims that in A.D. 1287 *Śeṭh Gāṅgadēva* contributed 120 *Viśalapriya drammas* to the treasury of Nēmināthadēva for the worship of the *Kalyāṇa-traya*. Forbes speaks of a *pāliya* with an inscription on it of the time of the Paramāra king Dhārāvarsha. I searched hard for it, but the *pāliya* stone was not found.

26. In the passage, near the western or left corridor, there is a crypt which is said, by the people, to have been the subterranean passage by which Vimala Śā escaped from Kumbhāriā to Dēlvādā. Owing to some foolhardy persons having entered into the crypt and lost themselves in it, the passage, I was told, is now closed by the State.

I. 27. To the east of the temple of Nēminātha is that dedicated to Mahāvīra. (*Photo. No. 2639*.) Two flights of steps from outside lead to an enclosed porch which is quite a modern work. On each side of it, in the interior, there are three large niches, but along the corridors there are cells as usual.

28. The central area of the *raṅgamandapa* or open hall is covered by a splendidly carved dome which is somewhat broken, and is whitewashed and painted. The dome is supported by eight columns arranged in an octagon, two of which belong to the antechamber of the shrine. These last are exactly of the style of the pillars of Vimala Śā's temple on Mount Ābu, the others being plainer. Each pair of these columns were originally adorned with a *tōraṇa* issuing out of *makara* heads, but they have now been all destroyed except one. (*Photos. Nos. 2640-2641*.) The ceiling of the other parts of *raṅgamandapa* is broken up into a number of panels, representing various scenes of Jaina mythology as in the temple of Vimala Śā at Ābu (*Photo. No. 2643*).

29. The walls of the shrine are all modern, but the *śikhara* is rebuilt of odd pieces of some old spire. The *gūḍhamandapa* is old, and had, originally, two side doorways with flights of steps. The doorways have now been closed leaving only a small lattice window in each to light the interior. The main doorframe of the *gūḍhamandapa* is elaborately carved (*Photo. No. 2642*), but not so that of the shrine. Inside the shrine is a colossal image of Mahāvīra installed in A.D. 1618, as the inscription thereon tells us, but the throne on which the image is placed is old and bears an inscription dated in A.D. 1061.

30. In the left or west wing may be seen two modern pillars close beside two old ones, set up evidently as props to support the lintels above, which have

* A sculpture almost exactly like this is to be found in a corridor cell of Tejapāla's temple at Dēlvādā, on Mount Ābu.

cracked. The third and fourth cells in the east wing, from the south end, have their doorframes more elaborately carved than those of others, and in front of the former may be seen two side *kichaka* brackets on the pillars, doubtless supporting an arch touching the underside of the lintel. This is noteworthy as it is conspicuous by its absence everywhere else in the corridors or the subsidiary cells.

I. 31. What is called the temple of Śāntinātha is, in almost all respects, exactly similar in plan to that of Mahāvīra just described (*Photo. No. 2645*). One point of difference is that on each side of the upper porch there are four niches, and not three as in the temple of Mahāvīra. The niches bear inscriptions, all dated in A.D. 1081, except one which is eight years later. Again, the eight columns of the open hall, supporting the dome and arranged octagonally, were adorned with four *tōranas* only, and not eight as is the case with Mahāvīra's temple. They have all disappeared except the one facing the west wing (*Photos, Nos. 2646-2647*).

32. Inside the shrine is a small image of a *tirthaṅkara*, on a large old pedestal, without his *chihna* or cognisance, so that it is not possible to say who this *tirthaṅkara* is, but the *Pūjārīs* assert that he is Śāntinātha.

33. The ceiling of the hall, as in the temple of Mahāvīra, is old and is sculptured with Jaina mythological scenes; but, unfortunately, it has been whitewashed, and this has marred its beauty.

I. 34. The temple of Pārśvanātha (*Photo. No. 2648*) had originally three doorways, but two have been closed up and the western, side one, above, gives access to the temple. The central cell in each wing is more elaborately carved than others of its series (*Photo. No. 2649*). The arrangement of the pillars of the hall and its dome are similar to that in the temples of Mahāvīra and Śāntinātha, but, as in the case of the latter, there were four and not eight *tōranas*, of which only one now remains, *viz.* that which stands over the flight of steps opposite the antechamber to the shrine (*Photo. No. 2650*). The dome is enclosed with bamboo grating as in the Nēminātha *chaitya*. The exterior of the shrine and part of the *gūḍhamandapa* are modern erections. An old doorframe, between two pillars with a flight of steps, was built into the western side wall of the *gūḍhamandapa*, but the doorway is not closed. A similar attempt appears to have been made to set up another doorframe in the other side wall, as is evidenced by the pair of pillars, erected against the wall. The shrine doorframe is beautifully carved, but has been painted in Gujarāṭi fashion. Inside the shrine is an image of Pārśvanātha with his *chihna* the cobra, chiselled in front of his seat. From the inscription incised on this last the image appears to have been caused to be sculptured by a Bania of the name of Nānājika of Umkēśa race and established in A.D. 1618 by Vijayasūri of Tapāgachchha.

35. Except the dome, the ceiling has been rebuilt in later times and both the dome and the ceiling of the hall, together with cells and corridors, have all been whitewashed.

36. To the west of the temple of Nēminātha stands that dedicated to Śāmbhava, which has not been built according to the usual Jaina plan and arrangement, it having no corridors or corridor cells. A modern porch opens into a *raṅgamandapa*. The *gūḍhamandapa* had three doorways, the side ones having also open porches before them. The latter are now closed, and the remaining one, *i.e.* the main entrance, is carved. Inside the shrine is a small modern image, placed on an old pedestal. The Jina has for his cognisance an animal which appears to be a horse, and hence would probably be the *tirthaṅkara* Śāmbhava. The walls of the shrine are coated with plaster. The central *śikhara* is old but rebuilt, but some of the smaller spires clustered against it are modern* (*Photo. No. 2651*).

I. 37. Close beside Śāmbhava's temple is that dedicated to Kumbhōśvara Mahādēva which faces the east. The porch and the hall are supported by sixteen short pillars resting on screen walls, and two large pilasters touching the *antarāla* of the shrine. The pilasters are decidedly of the style of those of

* This is a much later spire than that of Nēminātha in any case.—H. C.

the Mōdhērā temple of Sūrya. The shrine doorway also (*Photo. No. 2652*) is remarkably like that of the latter; and just as in this last, the figure of Sūrya is repeated over and over again, so here too the figure of Śiva is repeated over and over again, both on the lintel and the sides. The dedicatory block has Gaṇapati upon it. Inside the shrine is a *līṅga*, over the *śālūṅkā* of which has been placed a tripod bearing an earthen *chatti*, from a hole in the bottom of which, water constantly trickles down and furnishes *abhishēka* for the *līṅga* day and night. In the principal niches, on the outside walls of the shrine, which are profusely sculptured as in most eleventh century temples, are Chāmunda on the north, Naṭeśa on the west, and Bhairava on the south. The other mouldings are decorated with *aṣṭa-dīpālā*, dancing girls, and images of Śiva and naked Bhairava. The *śikhara* is old and is in Gujarāt style, but rebuilt (*Photo. No. 2653*). Though the temple is of marble, it has been whitewashed by the vulgar *pūjāris*.

38. From the foregoing description of the temples of Kumbhāriā, five of which are Jaina and one Brahmanical, it will be seen that they all belong to the same age.* Four of the Jaina fanes, *viz.* those dedicated to Nēminātha Mahāvīra, Śāntinātha, and Pārśvanātha, have, no doubt, undergone repairs, additions, and restorations from time to time, but the date of the original structures is clearly indicated by the pillars and the arches which are all of the same type, and which, as often remarked, are of the same style as those of the Dēlvādā temple of Vimala Śā who is also the traditional builder of these edifices. The date A.D. 1032 for Vimala Śā is furnished by an inscription in the temple of Rishabhanātha on Mount Ābu erected by him. The construction of the Jaina temples at Kumbhāriā may thus safely be ascribed, on architectural grounds, to about the middle of the eleventh century. Again, as mentioned in the account of the Śāntinātha temple, the niches on each side of the porch from inside have inscriptions engraved on them with the date A.D. 1081 in all but one which is dated in A.D. 1089, *i.e.* eight years later. These dates refer to the setting up of the images in the niches, and not to the erection of the main shrine and its pedestal on which the new image of Mahāvīra has been placed in the temple, dedicated to that *tirthaṅkara*, is incised an inscription which is dated in A.D. 1061. This means that the original old image was established there in that year, and as the work of installing an image is done after the temple is constructed, the conclusion is natural that the Jaina temple was completed shortly before A.D. 1061. These epigraphic considerations also bring us to about the middle of the eleventh century when the Jaina structures at Kumbhāriā must be supposed to have been erected. As regards the Brahmanical temple of Kumbhēśvara-Mahādēva at Kumbhāriā, it has been stated that the shrine doorway and pilasters are of the same pattern as those of the temple of Sūrya at Mōdhērā. The age of this last has been determined by Dr. Burgess and Mr. Cousens, from its style, to belong to about the eleventh century or the reign of Bhimadēva I. (A.D. 1022-1063). It has also been shown by these antiquarians that on the grounds of architectural style the Mōdhērā temple and the Dēlvādā temple of Vimala Śā must be ascribed to about the same date. In short, all the temples at present existing at Kumbhāriā seem to have been constructed about the middle of the eleventh century.

39. Tradition, as mentioned above, says that Vimala Śā built no less than 360 Jaina temples at Kumbhāriā, which were all, except five, consumed by fire. In support of this tradition, the people point to the calcined stone which is to be found in abundance round about the Jaina edifices at present surviving. Forbes explains the whole phenomenon by ascribing it to some volcanic eruption. But if a person takes the trouble of surveying the whole ground behind the Jaina temples, he will find traces of brick foundations of many old structures with pieces of the same calcined stone scattered round about, and of an enclosure-wall, or probably rampart, originally constructed of marble but now consisting of calcined stone, enclosing all these ruins, and stretching to the length of over a mile. But what is specially worthy of note is that a few feet

* At least the original temples for the repairs seem to have embraced in some instances complete rebuilding.

beyond this enclosure-wall no trace of calcined stone is to be found. If these ancient structures were burnt through volcanic eruption as Forbes asserts, it is inexplicable why calcined stone is conspicuous by its absence beyond the enclosure wall. In fact, what a careful observer will find is that the whole ground, round about these Jaina temples, and also between Kumbhāriā and Ambāji, a distance of a little more than a mile, is artificial, and is strewn with the remains of burnt marble and bricks, which are of an early type and of unusual size. Whenever these old bricks are found, whether at Ambāji or Kumbhāriā, there they are interspersed with quantities of calcined stone. This gives rise to the inference that formerly one whole city extended from Ambāji to Kumbhāriā, and beyond the ruins of this city neither old bricks nor calcined stone is to be found. The question now arises: what could have been the name of this old city? Inscriptions in the Jaina temples tell us that it was called *Ārāṣaṇa* or *Ārāṣanākara*. To even a superficial thinker, who sees that *Ārāṣaṇa* is no other word than *ārāsa*, which in Gujarātī language signifies 'marble', and who observes that the *Ārāsurā* hills wherein Ambāji and Kumbhāriā are embosomed are all chiefly composed of marble, there is not the slightest doubt that this old city was called *Ārāṣaṇa*, as it was situated between, and surrounded on all sides by, the marble hills, or on account of the buildings all being built of marble which would have made it unique among cities. The other name *Ārāṣanākara*, which literally means "a mine or store of marble," points to the same conclusion. In fact, all the old buildings that once stood, and that exist to the present day, are of marble. It may naturally be asked why this name *Ārāṣaṇa* of the old city was forgotten, and was replaced by that of Kumbhāriā. Forbes says that it was called Kumbhāriā because it was founded by Rāṇā Kumbha of Chitōr. But this legend deserves no credence, for, as the ancient temples at Kumbhāriā show, the old city was existent long before Rāṇā Kumbha who could not possibly have founded it. It may, no doubt, be argued that the old city was destroyed between the time of Vimala Śā and Rāṇā Kumbha, and was founded again by the latter. But this supposition also is negatived by the fact that in the temple of Mahāvīra, the inscription engraved on the seat of the image in the shrine is dated in A.D. 1618 and speaks of the city of *Ārāṣaṇa*. As Rāṇā Kumbha flourished from A.D. 1438-1458 whereas this inscription is dated in A.D. 1618, i.e. full one century and a half after Kumbha, it indubitably indicates that Kumbhāriā, whatever else the explanation of the name may be, was not named after Rāṇā Kumbha, and that the destruction of the old city must have taken place after A.D. 1618.

40. The name of the old city seems to have been preserved in *Ārāsur* by which Ambāji is still known. *Ārāsur* is evidently a corruption of *Ārāṣapura*, the same as *Ārāṣanapura*. The hills also are called *Ārāsurā* hills probably after *Ārāsurā* (*Ārāṣapura*) which they surrounded. Forbes mentions a *pāḷiyā* inscription dated in A.D. 1200 wherein the Paramāra king Dhārāvarsha is represented to have constructed a well in *Ārāṣanapura*. This shows that quite at the beginning of the thirteenth century, *Ārāṣanapura* was in the dominions of the Paramāras of Chandrāvati. I searched thoroughly for this inscription, but was unable to find it. I, however, found another *pāḷiyā* inscription dated in A.D. 1274 and which speaks of one Mahipāla as the king of *Ārāṣaṇa*. No further name of any king has been found in the inscriptions at Kumbhāriā, but the old city continued to flourish under the name of *Ārāṣanapura*, probably till A.D. 1618 as mentioned before. And it was after this date that it must have been destroyed. In my opinion, the whole city, excepting six temples, seems to have been destroyed by fire, as evidenced by the calcined stone. We have instances of kings setting the cities of their enemies on fire, and a similar thing perhaps took place here also. According to the tradition, as said above, Ambā Mātā being enraged at the ingratitude of Vimala Śā consumed by fire 360 temples, except five, built by him. This also favours the view that the old city was destroyed by fire. It may perhaps be argued that Muhammadan fanaticism is accountable for the destruction of all the structures except the six temples at present surviving at Kumbhāriā, but wherever the Muhammadan rulers have shown this iconoclastic fury, there the traditions to that effect are invariably prevalent amongst the people. I made minute inquiries on this point, but I was told by none there that the destruction was caused by the

Muhammadans. Besides, if the Muhammadans at all wanted to destroy the old city, they would never have spared the temples and burnt the remaining structures.*

41. The tradition at Kumbhāriā says that Ambā Mātā gave Vimala Śā immense wealth. Again, at Dēlvādā in the temple of Vimala Śā, the same inscription that furnishes the date 1032 A.D. for him says that he built it in accordance with the order of Ambā Mātā. Ambā Mātā, therefore, appears to have been his tutelary deity. But the Ambā Mātā who commanded him to build the temple of Rishabhanātha at Dēlvādā was the Ambā Mātā whose shrine forms part of his temple there and is older than the latter. And, as a shrine of Ambā Mātā existed at Ārāsanāpura also, it may be that Vimala Śā came to pay his homage to her and built Jaina temples here too as he built one at Dēlvādā near her temple. If this is granted, it shows that the shrine of Mātā at Ambāji was originally a Jaina structure,† and explains why so many Jains even to the present day come to Ambāji with the primary object of visiting that temple and repair to the temples at Kumbhāriā only afterwards and by the way. When the old city was destroyed and the temple of Ambā Mātā was taken possession of by the Brāhmanas, it was natural for them to invent the legend that Ambā Mātā destroyed all but five of the temples of Vimala Śā, to account for the destruction of the old city.‡

42. About four miles north-east of Ambāji is the temple of Kōtēśvara-Mahādēva, near where the source of the Sarasvatī, the sacred river of north Gujarāt, has been traced.

II. No pilgrim visiting the temple of Ambā Mātā is supposed to have completed his pilgrimage without visiting the temple of Kōtēśvara and bathing in the river there. The temple faces the west, and its *sabhāmandapa* has three doorways, and is supported by eight columns arranged in an octagon. In the centre of the hall is Nandi. On the lintel of the shrine doorway figures Gaṇapati, and the doorframe has at either side, at the bottom, images of Śiva. In the walls of the *antarāla* there are two niches. That to the right of the shrine contains Brahmā, and that to the left Viṣṇu. Inside the shrine is a *linga* which is worshipped. The exterior of the shrine is plain. The walls and basement, however, are old, but the spire is modern§ (*Photos. Nos. 2654-2655*). There are only three niches on the exterior. The niche at the back has Naṭeśa in it; that facing the north Chāmundā; while the third is empty. Not far from the temple, however, in a cell, is a sculpture representing the marriage of Śiva and Pārvatī. The latter are standing, one holding her hand above that of the other with Brahmā between, sitting as priest, and two other gods as witnesses. This sculpture, from its dimensions, appears to have been the one set up in the empty niche.¶ Another instance of this sculpture occurring in a principal niche of a mediæval temple is that of the smaller temple near the

* I doubt whether there were many more temples, originally, than are now seen. The amount of calcined marble scattered about points to ordinary houses and palaces rather than temples. Marble requires the aid of wood to calcine it, and had it in the timbers, rafters, doors and windows of the houses. In temples there is practically nothing that will burn of itself: hence these temples escaped the flames, though probably not the iconoclastic hand.—H. C.

† Non seq.—H. C.

‡ Though Mr. Bhāndārkar is, no doubt, right about his identification of Ārāsana he does not account for the name of Kumbhāriā. This whole subject is exceedingly interesting, and a further minute exploration of the site is necessary before there can be any hope of a definite and satisfactory conclusion being arrived at. I am not prepared to accept his conclusion that the old city must have been destroyed after 1618. I would rather look for its destruction at the hands of one of the Sultāns of Gujarāt. We know that Ahmad Shāh I. went forth in A.D. 1415 to destroy the great Rudra Mālā at Siddhapur, and that he led a religious campaign against Nagor, destroying all idols and temples that he came across, in the following year. In 1433 he laid waste the towns and villages around Siddhapur and razed the idol temples whenever he found them. Then Qutb-ud-din invested Kumbhalmer, and ravaged the country around. We are also told that Muẓaffar-Shāh II sacked and burned the cities of Dungarpur and Bānsvādā in A.D. 1521. But this will take more time to unravel than can be spared in the preparation of a progress report.—H. C.

§ From the photographs I should say the walls, basement and spire are of the same date.—H. C.

¶ These sculptures are, I should think, far older than the temple. The marriage scene must certainly be. It is a representation but rarely seen on mediæval temples, though it occurs in the Brahmanical Caves—in the Elephanta and Ellora Caves for instance. An instance of its being built into a later temple is the case at Ratanpur in the Bīlāpur district of the Central Provinces, recorded in our Progress Report for the year ending 30th June 1904, paragraph 71.—H. C.

celebrated three-shrined temple at Āmṡān in the Koṡāh State, and described in my part of the Progress Report for the year ending 8th June 1905, paragraph 6.

SIROHI STATE.

43. Sirohī, the capital town of the State of that name in Western Rājputānā, is about sixteen miles from Pinḍwārā, the nearest railway station to it on the Rājputānā-Mālṡā Rail-

Sirohi.

I.

way line. Here we copied three stone inscriptions, one lying loose near the *chaukidār's* shed, opposite the palace, and the remaining two in the house of a local antiquarian named Paṇḍit Sukhānandji. The former has been brought from an old well at Vasantgaḍh, and has been published in *Jour. Beng. As. Soc.*, Vol. X. p. 671. Of the latter, one has been published in the *Ind. Ant.*, Vol. XI. p. 221, but the other, so far as I know, is new and unedited. This also has been removed from Vasantgaḍh. It refers itself to the reign of Rājjiḷa, son of Satyāśraya-Vajrabhaṡa, feudatory of Varmalāta, and is dated in V. E. 682.

44. The greater portion of the population of Sirohī consists of Jainas, or as they are called Śrāvakas, and consequently there are no less than sixteen Jaina temples in the city. The earliest and largest of these is that of Chāmakhji, which is the only one of any interest. An inscription in the temple informs us that the structure of Chaturmukha or Chāmakhji was built in the city of Sirohī during the victorious reign of the *Mahārāya Mahārājādhirāja* Rājasiṃhaji, son of Suratrānaji, in *Samvat* 1634 and *Saka* 1541 current, of the fifth of the bright fortnight of the month of *Mārgaśīrṡha* during the *Hēmanta* season. The temple seems to have been left unfinished (*Photos. Nos. 2656 and 2657*).

II.

45. About two miles N.N.E. of Sirohī is a temple built of marble and dedicated to Śāraṇēśvara, the tutelary deity of the reigning family of Sirohī. It stands in the centre of

Saranesvara.

a walled enclosure with two colossal elephants, one on each side of the front gate, and is surrounded with a cluster of smaller shrines within the enclosure. The temple faces the west, and consists of a shrine, hall and porch. The exterior of the hall and porch is carved, but it is all modern work finished about 200 years ago. Over the entrance of the porch is an arch resembling in style that of Vimala Śā's temples at Kumbhāriā. The hall is decorated with a perforated screen, and the central area is covered with a dome adorned with the usual central pendant ornament, and with twelve brackets round it, supporting as many female dancing figures. Round this dome, and enclosing it against bats and swallows, is an iron grating or cage. The wall mouldings of the temple have all been whitewashed although of marble (*Photos. Nos. 2658 and 2659*).

46. The shrine doorway has been vulgarly painted. Inside is a *līṅga*, and the temple is dedicated to Siva under the name of Śāraṇēśvara. The god is probably so called as the temple stands in a royal cemetery, the word *sarana* both in Gujarātī and Marāṡhī signifying a funeral pyre. Quite in the vicinity of the temple may be seen several cenotaphs belonging to the present royal family of Sirohī.

II (b).

47. Mīrpar is to the west of Sirohī and is about ten miles distant from it. It is believed by the people there to be the old Hamīrapura. About a mile from the village is an old Jaina

Mirpar.

temple surrounded on all sides by hills. The temple has been constructed according to the usual plan of the Jaina temples. It is in an enclosed court and faces the west. A rather long flight of steps from outside leads to a lower entrance porch resting on pillars of somewhat fanciful designs, such as we meet with in later temples, *e. g.* in the Nandīśvara-dvīpa temple at Pālītānā (*Photo. No. 2661*). Another but small flight of steps runs up from the entrance porch to a hall inside. Behind this hall is another—the upper—porch which is a very late work, with four cells on each side of the latter. There are only two other cells, which are along the right side of the hall. All other cells and corridors have disappeared. Beyond the lower hall are an upper hall, the *gūḷhamandapa* or closed hall, and the shrine (*Photos. Nos. 2660 and 2662*). Both open halls are almost exactly alike. The central spaces of both of them are covered by old domes

which are whitewashed, with central pendant ornaments and with sixteen brackets round the dome, which support as many small uncouth figures, most of them made of mortar. The domes of both are supported by eight columns arranged in an octagon and of the same type as those of the lower porch. The *gūḍhamandapa* had originally a flight of steps on each side running up to old doorways which have now been closed.

48. The temple is spoken of as one dedicated to Gōḍinātha, but the shrine is empty. Only a few days ago, repairs to the temple were completed, and the *pūjāris* informed us that a new image of Gōḍinātha was to be installed there. Not far from this temple are three small modern Jaina temples. One of these contains a few old Jaina images with inscriptions on them, three of which bear the date 1199 A.D. and two 1289 A.D. No reasonable doubt can be entertained as to the images being removed from an old temple, and consequently we obtain the date 1199 A.D. later than which the old temple could not have been built* (*Photos. Nos. 2663 and 2664*). But the images could not have originally been in the temple of Gōḍinātha which appears to belong to the fourteenth century.

III.

49. Jhādoli is fourteen miles to the east of Sirohī and contains a Jaina temple dedicated to Śāntinātha. Like most Jaina temples, it stands in a court and is surrounded by a row of subsidiary cells and corridors (*Photo. No. 2665*). In the antechamber is a large slab, built in the wall, with an inscription referring itself to the reign of the Paramāra king Dhārāvarsha, and is dated in *Samvat 1255 Asōya sudi 7 Budhavārē*, which corresponds, as kindly calculated for me by Dr. Kielhorn, to Wednesday the 9th September A.D. 1198. From the inscription it appears that the temple was originally dedicated to Mahāvira, and not to Śāntinātha, as it is at present. The inscription records that some orchard land was granted to the temple by Sṛīngāra-dēvi, queen of Dhārāvarsha. The interior of the temple is of no particular interest, but the outer porch is similar to that of the temple of Pārśvanātha at Karēḍā in the Udaipur State and its pillars and arches resemble in style those of the temple of Vimala Śā on Mount Abu (*Photo. No. 2666*).

50. In one of the corridors there is an inscription-stone bearing the date 1286 V. E. Thursday the 4th of the dark half of Phālguna and recording the installation by Śrī-Dēvachandrasūri of an image of Rishabhānātha. The image must doubtless have been in one of the attendant cells.

51. From Jhādoli we went to Piṇḍwārā, the principal town of the *tahshil* of the same name, and from there visited Nandiā, Ajhāri and Vasantgaḍh which are in the same *tahshil*. At

Piṇḍwara.

II.

Piṇḍwārā we copied two inscriptions. One of these is engraved on a stone originally found near a temple of Mahādēva at Kāmṭal, but is at present lying neglected, near the royal stables at Piṇḍwārā. The inscription is dated in *saṃvat 1274* and is of the time of Dhārāvarsha. The other inscription is incised on a slab in the *sabhāmandapa* of the temple of Mahāvira, and records the installation of an image of Vardhamāna in *saṃvat 1665* in the village of Piṇḍaravāḍaka, i. e. Piṇḍwārā. In the *gūḍhamandapa* of this temple have been placed some old brass images found in a Jaina temple at Vasantgaḍh when excavations were made there. They have been presented to the Jaina community of Piṇḍwārā by the Mahā Rāo of Sirohī, but, as said in my notes on the museum, they are worth being removed to Sirohī and kept as exhibits in any museum that may be started there. I shall have occasion to speak of two of these images in particular at some length in my description of the ruins of Vasantgaḍh.

III.

52. Five miles to the south-east of Piṇḍwārā is the village of Nandiā which contains a temple of Mahāvira. It is exactly like the Jaina temple at Jhādoli so far as its interior goes, but its outer porch is small, plain, and undecorated. Into the outside wall has been built a small inscription-stone which gives the date 1130 V. E. the 13th of the bright half of Vaiśākha, and speaks of a step-well being constructed near the doorway of the *chaitya* of Namdiyaka, i. e. the Jaina temple of Nandiā. No trace of the well remains (*Photo. No. 2667*).

Nandia.

* Doubtful.—H. C.

- I. 53. Ajhāri is about three miles south of Piṇḍwārā, and is an *inām* village belonging to the brother of the present Mahā Rāo of of Sirohī. To the north-west of Ajhāri are the remains of some small old temples in a walled enclosure which is now well-nigh destroyed (*Photo. No. 2675*). Five of them are almost total wrecks, only their foundation walls remaining, composed of old bricks of an unusual size. On one of these foundation walls is lying, loose, an old sculpture of the *Sapta-Mātri*. Close beside them is a well, and on the other side of the well are the remains of four other temples. One of these has nothing but its basement left, and another has only the back wall remaining, the front part having disappeared. A third is whole and entire except for the *śikhara*. Its doorway is old, and has Gaṇapati on the dedicatory block. In front of this temple is lying the upper member of a *tōraṇa* or arch, the central figure of which is that of seated Brahmā with four faces (*Photo. No. 2676*). One complete face and profiles of two can be seen from either side. On each side are seen two of his four hands. The fourth temple is that of Chāmunda Mātā. The doorway is old, and has Gaṇapati on the projecting block, bedaubed with red paint. The basement and the walls have been rebuilt, and the spire is modern.
- II. 54. To the south-west of the village is another cluster of temples, in an enclosed court, with a gateway facing the east. The principal of these is near the south end of the courtyard, is called Gopālji-kā *mandir*, and faces the north (*Photo. No. 2677*). The exterior of the shrine, the basement, the walls, and the spire, are very old, but the cracks are here and there filled in with mortar. There are only three niches on the *maṇḍōvara*, or outside walls, one on each side; that facing the east contains Sūrya, that facing the south a mutilated image with two hands, one of which holds apparently a thunderbolt, and that facing the west Gaṇapati (*Photo. No. 2678*). The *maṇḍapa* or porch is modern, but the shrine doorway is old and painted. On the dedicatory block is Gaṇapati, and inside the shrine an image of Viṣṇu.
- III. 55. Near the west end of the courtyard was an old triple-shrined temple facing the east. The basement and back walls of two of these shrines and only the basement of the third now remain. Out of the walls of the first two shrines have been constructed two cells of rubble, with an old doorway introduced into one and an old threshold stone into the other (*Photo. No. 2679*). Not far from this triple-shrined temple is a modern *dharmaśālā* into the walls of which has been built an old and somewhat larger doorframe with an old threshold. There can be no doubt that this was originally one of the doorframes of the triple-shrined temple.
- III. 56. Near this group of temples is a Jaina temple dedicated to Mahāvira. It faces the north, and is built in accordance with the usual plan of Jaina temples, with only this difference that, in the present case, we have a third corridor with cells running behind the sanctuary. The whole temple, as it is now, is comparatively modern, but the doorframes of some of the cells are carved and are old. In the corridor behind the main shrine is a broken sculpture representing the *Nandiśvara-tīrtha*. In a cell of this corridor is a black marble image of Sarasvati with an inscription engraved below and bearing the date 1269 V. E.
- II. 57. About five miles to the south of Piṇḍwārā is an old fort, called Vasantgaḍh, situated on a hill which is neither very high nor inaccessible from any side. The fort is surrounded by many ramparts composed of undressed stones and rubble, and stretches from north-west to south-east over at least a mile and a half. The ramparts are neither high nor thick, and there can be little doubt that they were constructed before the days of artillery. And, indeed, the temples and inscriptions found here leave no doubt as to Vasantgaḍh being a place of great antiquity. On the part of the hill occupied by the fort are seen the ruins of many old structures, believed by the people to be the palatial buildings of the kings of yore, who reigned at Vasantgaḍh; and at the foot of the hill are spread the ruins of no less than four ancient temples. From the south side of the fort issues a stream, whenever there is rain to fill it, which flows between the fort

- and a neighbouring hill and passes by one of the temples just mentioned. On the other side of the stream bed and to the west of the fort, is a hillock on which is perched a small shrine dedicated to Khimēl Mātā. The shrine itself is modern and of no particular interest, but it was here, outside the shrine, that the stone inscription of the time of Varmalāta, referred to above, was found. The inscription is dated in the year 682 which, like those of most northern India inscriptions must be referred to the Vikrama era and whose English equivalent is, therefore, A.D. 625. It records that, while Rājijila, feudatory of Varmalāta and ruler of the territory round about Mount Abu, was reigning at Vatakarā or Vata, *i. e.* Vasantgadh, a temple to the goddess Kshēmāryā was erected by a trader of the name of Satyadēva at the direction of the town-assembly. There can be little doubt that Kshēmāryā of this inscription is Khimēl Mātā near whose shrine the inscription stone was discovered.
- III. I.
- II. 58. Near the foot of the fort hill, not far from where the river flows, is a group of temples which are well-nigh destroyed. The central temple, which faces the west, is partially preserved, but the two at the back, one at each corner, and the two in front in the south-west corner, are almost total wrecks. Of the main temple, the basement and the walls consist of undressed stones and the spire of old large bricks. The former seem to have been originally plastered so that they did not then present the uncouth appearance they do now. The *śikhara* also is coated with plaster and the front part thereof has fallen. The main spire is deeply carved, but not the smaller ones. The carving seems to have been effected in the plaster itself on the outside, only the deepest portions thereof being carved into the brick work inside (*Photo. No. 2668*). The shrine door is plain and has Gaṇapati on the usual projecting block on the lintel. Close beside the temple are to be seen remains of a *śāluṅkā* and of a shattered Nandi, which indicate that it was a Śaiva temple.
- II. 59. In the close vicinity of the temple, towards the north-west, is an old step-well where the inscription of the time of Pūrṇapāla, alluded to above, was found, and on the other side of the well, in a small *chhattri*, there is an old image of Śeṣhaśāyī-Nārāyaṇa with Brahmā being born from his navel. The inscription stone, after it was published in the *Jour. Beng. As. Soc.*, was thrown into the well by the Bhils of Vasantgadh, and it was only two years back, when, on account of there being no rain at all, the well had become dry, that the stone was again seen, taken out, and removed to Sirohī by Pandit Sukhānandji. The inscription records that the well, which was called Śārasvatī, was repaired and restored in A.D. 1042 by Lāhini, the widowed sister of the Paramāra king Pūrṇapāla who was reigning at Vata-pura, *i. e.* Vasantgadh. Near the well is shown by the people a wide-mouthed stone vase, which, it is said, surmounted a pillar erected close beside the temple of Khimēl and was used for a light. One local tradition is that, when any subject wanted to submit an application to, or gain a private interview with, the kings of Vasantgadh, he had to burn the light which could be seen by the kings from their palace on the opposite hill. According to another tradition, the lamp was lighted, whether by a king or a private individual, as a sort of sign inviting all the Brāhmaṇas of the place to a public dinner. Anyhow the phrase *khimēlā-chirākh jalānā* is used by the people of the Sirohī State when the publicity of any act is to be spoken about.
- II. 60. To the north-east of the Śaiva temple are the remains of another old temple situated on a small eminence. It appears to have originally had a shrine, a *pradakṣhinā*, and a *sabhāmandapa*, but nothing but the basement of the circumambulatory passage and the hall now remains. On the basement may be seen, here and there, part of a rubble wall shewing that some attempt was made in later times to restore some part of the building. On the outer face of the basement may be seen *chaitya* window ornamentation deeply sculptured. The temple faces the east, and inside the shrine is a standing life size image of Brahmā with three faces and a *nimbus* behind them, but with only two hands holding a rosary and a water pitcher. The *śikhara* has fallen, but what remains shows that it was of brickwork covered with plaster, and most probably a later one erected in the place of the original which had fallen or had never been completed (*Photo. No. 2672*).

61. Brahmā does not seem to be an object of general worship. Various legends are current which explain why Brahmā is not worshipped. One legend is that Mohinī, a celestial courtesan, fell in love with him and wanted him to gratify her wishes. Brahmā refused, and was consequently cursed by her that he would receive no worship. Another legend says that the sage Bhrigu decided upon testing the character of the three gods Brahmā, Śiva and Viṣṇu and went first to the former. But Bhrigu was coldly received by Brahmā, and, therefore, cursed the latter that no human being would adore him. Be that as it may, temples to Brahmā are very rare. At present, so far as my knowledge goes, there is only one modern temple, *viz.* that at the celebrated *tirtha* called Pushkar near Ajmer, which is dedicated to Brahmā. Of the early temples, according to Cunningham, there is one at Dudahi in Lalitpur and another at Khājarāha. The latter, however, was visited by Mr. Cousens, and he says that it is an insignificant one. Two more temples are supposed to have been discovered in the south, one at Unkal in Dhārwar, and the other at Hanamkōṇḍā to the north of Warangal in the Nizām's Dominions. But the first has no figure of Brahmā either on the dedicatory block as at Dudahi* or in the shrine as at Vasantgaḍh; and the second is a temple, the three shrines of which were, from the inscription found there, unquestionably dedicated to Śiva, Viṣṇu and Sūrya, and not to Śiva, Viṣṇu and Brahmā. So that, really speaking, there is only one ancient temple of Brahmā, and ours is the second that has come to our knowledge; and there is not the slightest doubt that our temple cannot be assigned to any date later than the 7th century.†

II. 62. Not far from this is a cluster of temples inside a courtyard, the wall of which consists of rough stones and fragments of bricks, and which was covered with plaster now worn off (*Photos. Nos. 2669-2670*). The greater portion of this wall has now fallen, especially at the south and west. The enclosure has a crumbling gateway, facing the east, on the dedicatory block of which is a seated image of Sūrya. The courtyard is now overgrown with a thick jungle of banian trees, and is covered with the ruins of the minor shrines and the main temple. There were originally eight of these which are now almost total wrecks. The main temple faces the east, and its front is covered with the brick débris of the spire brought down by a banian tree which has struck its roots deeply into it, and this partial collapse of the *śikhara* appears to have dismantled the northern portion of the *sabhāmandapa*, but an idea of its original plan may be obtained from what survives of it on the south. As no access could be had to the front and inside of the shrine, it is not possible to say what the shrine door is like or what image the sanctum contains. But the people say that there was an image of Sūrya in it, and the figure of the sun on the gateway of the enclosure seems to support the local belief. On the outside of the shrine walls, in the *pradakṣhiṇā*, are niches in each of the three faces, but the figures that once occupied them have been removed. On each side of the *pradakṣhiṇā* there is a balconied window. The basement of the temple is silted up and buried with earth, and this is also partly the case with the basement of the shrine and the bases of the pillars which support the circumambulatory passage. The niches just where the *sabhāmandapa* joins the *pradakṣhiṇā* are empty, and are crowned with deeply and artistically carved *chaitya* window ornamentation, in the centre of which is a beautifully chiselled human face, after the pattern of the heads of the Buddha found in Gandhāra (*Photo. No. 2671*).

I. 63. The ornamental part of the principal or central spire, which doubtless consisted of plaster work, has, as said above, fallen away, exposing to view the brick work of the inner core, but that of the *uru-śrīṅgas*, or intermediate spires, has been here and there preserved. The plaster figures carved round about these latter are somewhat unnatural and uncouth, and it is perhaps not unreasonable to suppose that the spire work, though old, is not synchronous with the building of the lower part of the temple.

*No, but it has images of Sarasvatī, the wife of Brahmā, upon the dedicatory blocks. It was, without doubt, a temple of Brahmā, the head of whom is still preserved in the temple as an object of worship being used by the Lingaists as a Śiva-līṅga. There is also an old Brahmā temple at Brahmakhēd in Mahi Kānthā, of perhaps the 11th century, still in use as such. See also Progress Report for December to February 1890, paragraph 10, and for May to August 1895, paragraph 42.—H. C.

† Perhaps not quite so early by a century at least.—H. C.

64. The temples of Brahmā and Sūrya are situated near and parallel to one another, are of almost exactly the same style, and are the oldest remains at Vasantgadḥ. The plain heavy massive mouldings of their basements and the brick spires coated with plaster are unmistakable indications of a very early age,* and the original construction of them cannot, in my opinion, be put later than the 7th century A.D. Next, in point of age, is another temple to the north-east not far from these, which is also a ruin. It faces the east, and, like the two just described, originally consisted of a hall, circumambulatory passage and shrine. The interior of the shrine is filled with the brick remains of the spire, which has almost completely fallen. The basement and wall mouldings of the shrine closely resemble those of an old shrine near the celebrated temple of Śitalēśvara Mahādēva at Jhālrapāṭaṇ. On the outer face of the basement of the shrine and the hall may be seen deeply carved specimens of *kirtimukha*, *chaitya* window ornament and peacocks (*Photo. Nos. 2673-2674*).
65. Still further to the east is a Jaina temple which cannot be older than the 15th century A.D. On a Jaina image is engraved an inscription which records the installation of the image at Vasantapura, i.e. Vasantgadḥ, in the reign of Kumbhakarna in A.D. 1450. It was in the hall of this temple, underground, that the brass images, at present deposited in Mahāvira's temple at Piṇḍwārā, were found. It is said that there was a *bairāgi* at Vasantgadḥ who drew the attention of certain treasure-seekers to a hole in the hall and then disappeared. They dug into the hole, but, instead of obtaining any money treasure, lighted upon a number of old brass images. The latter were taken out and presented by the Mahā Rāo of Sirohī to the Jainas of Piṇḍwārā, who stored them in the temple of Mahāvira. Most of these images are undoubtedly old, and on one of a pair of images of Rishabhadeva is incised an inscription dated in the year 744 which, being referred to the Vikrama era, is equivalent to A.D. 687. In the body of the inscription occurs the name Yaśōdēva of a king to whose reign it probably belonged. Can he be the same as the celebrated Yaśovarman, king of Kanauj and patron of Bhavabhūti and Vākpati?
66. From the above account it will be seen that Vasantgadḥ is an ancient place. Up to the end of the 11th century it was known by the name Vata, Vatapura and Vatakarasthāna, but in the 15th century it was called Vasantapura. The latter is the same as the modern name Vasantgadḥ, the only difference being that in the first it is called a city (*pura*) and in the second a fort (*gadha*).† From the inscription of Lāhipi's well we learn that Vata was the name not only of Vasantgadḥ but also of the country round about. That Vasantgadḥ is a place of great antiquity may be gleaned from the inscription found near Khimēl Mātā's temple which is dated in A.D. 625. The city, therefore, must have been in existence long before the first half of the 7th century. At this date, the territory round about Abu was held by a prince named Rājila, son of Satyāśraya Vajrabhata, who had established himself at Vata, i.e. Vasantgadḥ. He was feudatory of a king called Varmalāta who probably was the paramount sovereign of Rājputānā, and was reigning at Bhimnāl, Pi-lo-mo-lo of the Chinese traveller Hiuen Tsang. We know nothing about Vasantgadḥ after that, until A.D. 1042 when it was the capital of a Paramāra king of the name of Pūrnāpāla. From the inscription of the well of Lāhipi, widowed sister of Pūrnāpāla, we, however, learn that the country of Vata was ruled over by Bhavagupta, who was one of the predecessors of Vighraharāja, deceased husband of Lāhipi. A third inscription informs us that about the middle of the 15th century, Vasantapura, i.e. Vasantgadḥ, was in the dominions of the Guhila king Kumbhakarna.
67. The names Vata and Vatacara for Vasantgadḥ remind one of the similar names Ārāsana and Ārāsanaḥara for the old city which, as said above, extended from Kumbhāriā to Ambāji. When speaking of the latter, it was suggested that the place was called Ārāsana, which in Gujarāṭi means marble, because it was surrounded by marble hills or built entirely of marble, and that

* The plastered brick spires were also used in mediaeval temples. See Progress Report for the year ending June 1898, paragraph 8.—H. C.

† There was probably a city as well as a fort, the former, like Chitor, being without the latter.—H. C.

the conclusion was confirmed by the other name *Ārāṣaṇākara* which means literally "a mine or store of marble." Exactly the same analogy holds good in the case of *Vaṭa* and *Vaṭākara*. I believe that *Vasantgaḍh* was called *Vaṭa* because it abounded with *vaṭa* or banian trees and that the other name *Vaṭākara*, which signifies "a group of *vaṭa* trees," supports this view. As a matter of fact, there are still many banian trees at *Vasantgaḍh*, and I was told that it was full of them before the last famine when many trees withered up. Nay, in this particular case, epigraphic evidence is forthcoming in favour of our statement. The inscription of *Lāhiṇi*'s well gives us some information about the old town *Vaṭapura*. We are informed that the place, in the days of yore, was a mere forest and that under the *nyagrōdha* or banian trees there stood the sacrificial hermitage of *Vasishṭha*. This places beyond dispute the view that *Vasantgaḍh* was originally called *Vaṭa* on account of the banian trees which flourished there in abundance. The inscription furnishes further interesting information. There in the forest, we are told, *Vasishṭha* erected temples to *Arka* and *Bhargha*, and, with the aid of the architect of the gods, founded a city called *Vaṭa*, adorned with ramparts, orchards, tanks, and lofty mansions. It will be perceived at once that the temples to *Arka* and *Bhargha* are really the temples of the sun and *Brahmā* that have been described before. And, as they are represented to have been constructed by *Vasishṭha*, it shows that they were regarded as of a very early age even in A.D. 1042 when the inscription was engraved. This, therefore, supports the statement made before that the original erection of the structures cannot be later than the 7th century. The inscription further says that the temple of *Sūrya*, which was originally built by *Vasishṭha-pauras*, i. e. the people of the city of *Vasishṭha*, had become dilapidated in the time of *Pūrṇapāla* and was rebuilt by his sister *Lāhiṇi*. What was done in *Lāhiṇi*'s time must have been principally the reconstruction of the *śikhara* or spire, which, as mentioned above, is a later work. We are also incidentally informed that the gateway and enclosure wall of the temple of *Sūrya* were renewed by *Bhavagupta*, one of the predecessors of the husband of *Lāhiṇi*, referred to above. The inscription next tells us that a river of the name of *Sarasvatī* flowed close by the city, and that there was an ancient step-well called *Sārasvatī* which was out of order and was repaired by *Lāhiṇi*. The *Sarasvatī* is doubtless the river which flows between the fort and a neighbouring hill, and comes quite close to the *Saiva* temple and the step-well. Probably the ancient well was fed by the waters of the river and was called *Sārasvatī* after the name of the latter.

68. *Rōhērā* is the principal town of the *tahshil* of the same name, and is four miles distant from the *Rōhērā* Road station on the R. M. Railway line. Here are only three temples

Rohera.

III.

of archæological interest, two outside, and one in the city. Of the former, one is a temple of *Ṭhākurjī*, which faces the east and is made up of old and modern masonry. Against the outside walls of the temple have been built some contemptible sheds where cattle are tethered and lumber is thrown. In front of it, and touching it, is a two-storeyed *dharmaśālā* from which access can be had to the terrace on the sheds. The door of the porch is carved, but the lintel, which is broken off, has been replaced with modern plaster work. About the bottom of the door-frame are *Śiva* and *Vishṇu* to its right and left. In the hall there were originally six niches, three on each side. Two of these have been concealed by later masonry walls. In the remaining two on the north are *Śiva* and *Pārvatī* in one and the *Navagraha* in the other, while in the other two on the north are in one a figure too much bedaubed with paint and oil to identify, and in the other *Kalkī*, the last *avatāra* of *Vishṇu*,* seated on a horse with an attendant, behind, holding an umbrella over him. Between the legs of his horse is a dog and in front of him a person with apparently a vase in his hand.† The shrine door is modern and plain excepting the threshold, and inside are modern images of *Rāma*, *Sītā*, and *Lakshmaṇa*. The exterior of the temple is plain but its heavy massive mouldings are an indication of an

* Doubtful.—H. C.

† That this image is of *Kalkī*, the last *avatāra* of *Vishṇu*, is, in my opinion, quite incontrovertible, as, on two sculptures of the *Dakṣavatāra* in the Indian Museum, the last *avatāra* is represented exactly like this.

early age. On the outside walls of the hall are two niches, one of which holds an image of Śiva and the other of Viṣṇu. In the *pradakṣhiṇā* on the exterior of the sanctum walls there are also three niches, that facing the north has Viṣṇu in it, that facing the south Śiva, and that at the back Sūrya. As Sūrya is set up in the back niche, the temple appears originally to have been dedicated to the sun (*Photo. No. 2691*).

III.

69. To the south-east of the village is another early temple, dedicated to Rājēśvara-Mahādēva. It faces the west, and its entrance porch opens into a passage which goes over a well below and leads to the *sabhāmaṇḍapa*. The sides and lintel of the porch door-frame are not of the same kind of stone as the threshold, and are also inferior in carving to the latter. They were, in all likelihood, set up later, and replaced the old door. On the dedicatory block is Gaṇapati, and, above him, on the freize, are the *Navagraha*. The domical roof of the hall is modern, and rests upon short pillars, of the pot and foliage style, of not very early age, and arranged octagonally (*Photo. No. 2690*). In one of the niches in the hall is placed a sculpture of Śeṣhaśāyī-Nārāyaṇa. The shrine door is carved, but the carving has now greatly suffered from weather. On the projecting block, on the lintel, is Gaṇēśa, and above him the conjoint images of Śiva and Pārvatī are repeated five times. Inside the shrine is a *līṅga*, which is daily worshipped.

70. The outside walls of the shrine are devoid of ornamentation and have only three principal niches which contain images of Bhairava, Śiva, and Chāmundā facing the south, east and north respectively. The *śikhara* is in Gujarāt style, but is built of bricks coated with plaster upon which the whole of the surface carving has been carried out (*Photo. No. 2689*).

III.

71. In the middle of the village is a temple called Lakshmī-Nārāyaṇa-*kā maṇḍir*, enclosed in a court. It faces the east, and its hall and porch, at any rate, are rebuilt of old materials. This is seen from the fact that the pillars are of different styles, and not symmetrically arranged. Inside the hall is a pedestal, on which is placed a modern image of Garuda facing the sanctum. The shrine door is carved, but the whitewash applied to it has marred its beauty. On the dedicatory block is Gaṇēśa and above are five images of Viṣṇu. Inside the shrine is a conjoint image of Viṣṇu and Lakṣmī. On the exterior of the shrine, in the principal niches, to the south, west, and north faces are Varāha, Viṣṇu, and Chāmundā respectively. The spire is modern (*Photos. Nos. 2692-2693*).

II.

72. About a mile and a half to the north-east of Rōhērā is the village of Vāsā. Vāsā, on the outskirt of which is an old temple of Sūrya. The surroundings of the temple are very dirty, all the filth and rubbish of the village being thrown round about it. The temple faces the east, and stands in the centre of an enclosed court. The shrine door has Gaṇēśa on the projecting block, on its lintel, and above on the frieze is Gaja Lakshmī flanked by four Sūryas, two on each side, all occupying niches. Between these niches stand the *Navagraha* in pairs, the last pair, so to use the term, consisting of three, the last three of the *Navagrahas*, of which Rāhu and Kētu are compressed into one, Kētu above, Rāhu below. In all the smaller niches, in the sides of the doorframes, is the image of Sūrya, but the lower larger niches hold an image of Brahmā and a doubtful figure, on the right and left respectively.

73. In the interior of the sanctum is an image of Sūrya standing on a raised platform. His hands are broken off, but the lotus flowers which he held are intact and he wears boots (*Photo. No. 2684*). Near his image is another of a goddess, on the same platform, with two hands, one bearing a lotus and the other a water pitcher. On the same platform, again, is a loose sculpture of the *Navagraha*, which, I think, has been removed from one of the niches in the interior of the hall. In front of the shrine in the *sabhāmaṇḍapa* is a kind of *chaumukha* stand bearing upon its top a flat full blown lotus.* Of the

* Perhaps symbolical of the sun, such as we find it in the centre of zodiacal stones, around which the signs are centred.—H. C.

chaumukha figures that of Sūrya faces the east or the rising sun, that of Vishṇu the north, that of Śiva the west, and that of Brahmā the south. There are two or three such *chaumukha* stands in the Indian Museum at Calcutta (*Photo. No. 2683*).

74. The domical roof of the *sabhāmaṇḍapa* has been rebuilt and plastered and is supported by eight pillars arranged in an octagon. The niches on the exterior of the sanctum, seen in the *pradakṣhiṇā*, are empty. The circum-ambulatory passage has projecting windows, in which perforated screens are slantingly fixed. The perforated screens at the back of the temple is almost completely gone. The basement and walls of the temple are plain but old. The exterior of the hall has only two niches, containing the images of Bhairava and Chāmuṇḍā, on the north and south faces respectively. The spire is modern (*Photo. No. 2682*).

II. 75. In the village of Vāsā itself is a temple dedicated to Jagadīśa-Mahādēva, which is situated on a rather high mound, and faces the west. The *sabhāmaṇḍapa* has well-nigh disappeared, only portion on the north side surviving. Inside the shrine is a *līṅga*, but above its door is carved the image of a *tīrthamkara*. The Brāhmaṇas of the place explain this by saying that the temple was originally built by a *śrāvaka*, but that a feud arose between the Jainas and Brāhmaṇas of Vāsā. The latter avowed that the temple would soon come to be dedicated to Brahmanic worship. The prophecy was fulfilled and the Jaina was converted into a Brahmanic temple. The pillars of the hall and the doorframe of the shrine are of stone, but the walls of both of them are brick-work covered with plaster which has now peeled off in many places. The mouldings of the walls and basement are devoid of all ornamentation, but the *sikhara* is well carved in the earlier Gujarāt style, the carving being done in the plaster itself (*Photos. Nos. 2685-2686*).

III. 76. To the north-west of the village may be seen two early but small temples dedicated to Śiva. The spires of both are quite modern, in fact, the brickwork is quite complete and the work of plastering it had to be held in abeyance owing to the death of the person who commenced its repairs. The larger of these faces the east and has Gaṇēśa on the dedicatory block of the shrine door and the *Navagraha* above. The doorframe is carved and old. Inside is a *līṅga*. The interior of both the sanctum and the porch has been white-washed. In the three and the only niches on the outside of the shrine are Vishṇu, Śiva and Brahmā facing the north, west, and south respectively (*Photo. No. 2687*).

III. 77. The other temple, which is smaller, faces the south and its porch has fallen. On the projecting block, on the lintel of the shrine doorframe, is Gaṇēśa, and, in the niches on the exterior of the shrine, are Vishṇu, Śiva and Brahmā facing the east, north and west. Inside the shrine is a *līṅga* (*Photo. No. 2688*).

III. 78. About a mile and a half to the north of Vāsā are two temples in a walled enclosure. The larger of these is quite modern, but its *sikhara* is somewhat peculiar, resembling those of the Chālukya temples (*Photo. No. 2689*). Of the smaller temple only the porch is old, or rather built of old materials. The shrine contains a *līṅga* (*Photo. No. 2681*). Near the entrance of the enclosure is a small dais whose outer sides are decorated with sculptured bands of some old temple. On the dais are two images with the date 1303 V. E. engraved on both of them.

A SHORT ABSTRACT OF THE INSCRIPTIONS DISCOVERED DURING THE SEASON 1904-1905.*

Jhalrapatan stone inscriptions.

2093.† Stone brought from Gaṅgdhār. Edited by Dr. Fleet in *Gupta Inscr.*, p. 74 ff.

2094. Dated in *saṃvat 1143 Vaiśākha śudī 10* and refers itself to the reign of Udayāditya. Records the erection of a temple to Śaṃbhu by the *paṭṭakila* (i. e. *Pāṭil*) Jānā, son of the *Pāṭil* Chāhila, and belonging to a *tailika* (oilman) family. Udayāditya is doubtless the Paramāra king of that name reigning at Dhār, in Central India.

2095-2096. Inscriptions with the same contents and engraved on both sides of the stone. Edited by Dr. Bühler in *Ind. Ant.* Vol. V. p. 181 ff.

2097. A highly weather-worn inscription stone. In the body of the inscription can be read the names of the Paramāra kings Naravarmadēva and Yaśovarmadēva. An account of their ministers is apparently given. Ends with the date, of which the following only can be read with tolerable certainty: *Vikram-āṅka-saṃvat 1199 Phālguna śudī.....*

2098. Mentions the name of a mason called Si(ha)ṭa who is spoken of as the servant of Īśānaju, who is compared to Lakuliśa. From the form of its letters it belongs to the 9th century.

2099. An illegible scrawl.

2100. Contains the names, and records the obeisance, of the pilgrims who visited the temple of Kālikā-Mātā.

2101. These also contain the names of the pilgrims. One of these names is *Śrī-Śaṅkaragaṇa* in nail-headed characters of about the 8th century. Another is *Śrī-Maṃchuka*, son of *Śrī-Mōsuka*, in letters of about the 9th century.

2102. Beyond the date *saṃvat 1265* nothing is legible.

Mukandarra stone inscriptions.

2103. Contains the name *Achyamtaḍhaja jōgi*.

2104. Contains the letters *Chhaṇasikamō choraī*.

2105. Consists of the letters *Gōlasvāmināma* of about the 7th century.

2106. Bears the date *saṃvat 1906 śākē 1771 Pōsa vudī 5 Maṃgalavāra* and refers itself to the reign of Śrī-Rāmasinhaji, Mahā Rāo of Koṭāh.

Sirod stone inscriptions.

2107-2110. Illegible scrawls.

Atru stone inscriptions.

2111. The inscription runs as follows :

1. *Mahārājādhirāja Śrī-Jayasim-*
2. *gha-dēvāna Paṃvitha-pratipatau mahā-*
3. *kavi-chakravartti-ṭhakura-Śrī-Nārāya-*
4. *ṇa Mhaisaḍā-grāmaṃ śāsanē pradatam jō lō-*
5. *payati tasya mātā gardabhō chōdati*
6. *saṃ 14 vashai.*

* The published list of inscriptions discovered by me during the season 1904-1905 includes many illegible scrawls, mason's marks, short lines consisting of the names of pilgrims, and so forth. These latter are no doubt of some value for the description of the temples where they are engraved, but are of no interest to the antiquarians in general. These, therefore, should have been, properly speaking, excluded from the list, but soon after coming back to the head-quarters in May 1905, I had to leave for Calcutta to take charge of the office of the Superintendent, Archaeological Survey, Eastern Circle, and consequently found no time to sort the inscriptions.

† These are the office numbers of the paper impressions of the inscriptions; see Progress Report ending 30th June 1905, pp. 9-11.

First the number 13 was engraved, which was afterwards corrected into 14. If the prince Jayasimha mentioned here is the same as the Chaulukya king Jayasimha-Siddharāja, the year 14 must refer to the era instituted by him.

2112. Consists of the words: *Srīmad-Indrasvāminam Jahilah pranamati.*

Ramgarh stone inscriptions.

2113. The purport of the inscription is not clear, but the date of it can be read with certainty and is *saṃvat 1269 Āshāḍha va 3.*

2114-2119. Records of pilgrims of no particular interest.

2120-2121. These inscriptions are engraved below two human figures in the antechamber of the Vaishṇava temple. The first states that it is an image of the *daṇḍanāyaka* Sōlāṃka, and the second, of the *rāuta* Dāṃduka. These are instances of portrait statuary which are not unfrequent in Rājputānā.

2122-2123. These are marks and names of masons who reconstructed the temple.

2124. Badly engraved. The purport of it is not clear.

2125. Beyond the date which is V. E. 1318 nothing is legible.

2126. Contains the date *saṃvat 1237 Ākhāphāguṇa vadi*—, and the names of the person and his relatives who caused the Jaina image to be made.

2127. Contains the date *saṃvat 1224 Chaitra sūdi 14 Maṃgala-dinē* and records the obeisance of Kulichamdra and his brother Mahichamdra.

2128. The date is *saṃvat 1231 Vaiśākha sūdi 6 sōmadinē*. Speaks of the obeisance of Rālhō and his wife Pūrmikalashmā.

2129. Gives the date *saṃ. 1223 Māgha su 5*, and records the obeisance of a mason named Madama, son of Vāchhū.

2130-2131. Records of pilgrims. The first contains the date *saṃvat 1211 Jyēsthā sūdi 15.*

2132. The date is *saṃvat 1232 Vaiśākha sūdi 5*. Speaks of a *nishēdhikā* of Kamaladēva. For the meaning of *nishēdhikā*, vide 2137-2138 below.

Kansuvam stone inscriptions.

2133. Edited by Dr. Kielhorn in *Ind. Ant.* Vol. XIX. p. 57 ff.

2134. Is dated *saṃvat 1751 varshē śākē 1616 pravartamānē Tārāṇa-saṃvatsarē Śaradritau māsōttama-kārttika-māsē sukla-pakshē paurṇamāsyām Maṃgala-vāsara-dinē*. The inscription is in the old vernacular of that place.

Charchoma stone inscriptions.

2135-2136. Nothing of particular importance or interest can be deduced from these inscriptions.

Bijolia stone inscriptions.

2137-2138. Both these inscriptions specify the names, and describe the glory, of certain pontiffs of the Digambara Jaina sect, or, as it is therein called, of Śrī-Maḥi *saṃgha*, Sarasvatī *gachchha*, Balātkāra *gaṇa*, Śrī-Mūla *saṃgha*, in the line of the *āchārya* Kundakunda. The names of the pontiffs who succeeded one another are as follow: (1) Vasāntakīrtidēva, (2) Viśālakīrtidēva, (3) Śubhakīrtidēva, (4) Dharmachamdradēva, (5) Ratnakīrtidēva, (6) Prabhāchamdradēva, (7) Padmanandi, and (8) Subhachamdradēva. The first inscription is dated *Samvat 1483 varshē Phālguna sūdi 3 gurau*, and speaks of a *nishēdhikā* of a Jaina nun named Bāi Āgamasiri. The second is dated *Samvat 1465 varshē Phālguna sūdi 2 budhē* and also speaks of a *nishēdhikā* of Hēmakīrti, pupil of Subhachamdra. With regard to both these *nishēdhikās* a wish has been expressed that they be endured as long as the sun and the moon last. From this description the word *nishēdhikā* appears to signify a tomb or a memorial. Compare the words *niśidhi*, *niśidhi*, *nishidhi*, and *nishidige* occurring in Kanarese inscriptions and signifying a tomb (*Ind. Ant.* Vol. XII. p. 99 ff.).

The inscriptions are dated in A.D. 1408 and 1426 when the Jaina pontiff Subhachandra was living. The names of all the Jaina pontiffs excepting two agree with those occurring in the Paṭṭāvali published by Dr. Hoernle (*Ind. Ant.* Vol. XX. p. 354). The discrepancy is with regard to the names Viśālakīrti and Śubhakīrti instead of which we have Prakshātakīrti and Śāntikīrti in the Paṭṭāvali. There can, however, be no doubt that the latter has to be corrected in respect of these two names.

As these names end in *dēva* and the title *Bhaṭṭāraka* is conjoined with them, Carlleyle supposed that they were the names of kings (*Archæol. Surv. Report*, Vol. VI. p. 240). It is unnecessary to state that his view is erroneous.

2139. On the same pillar that bears the last inscription are sculptured the foot prints of some saint or pontiff, on one side of which is engraved the name *Bhaṭṭāraka Śrī-Padmanāmidēva* and on the other *Bhaṭṭāraka Śrī-Subhachandradēva*.

2140. An illegible scrawl.

2141. This inscription is incised near the shrine door of the temple of Pārśvanātha. It records the obeisance of one Manōratha, son of Mahādharma, and bears the date *saṃvat 1226 Vaisākha va 11*.

2142. The inscription is engraved on rock and is 11 feet 6 inches long by 3 feet 6 inches broad. Edited in the *Jour. Beng. As. Soc.*, 1886, p. 40 ff, but the transcript of it has not been carefully prepared. I am going to re-edit it in the *Ep. Ind.*

2143. This inscription also is incised on a rock and is 15 feet long by 5 feet broad. It is a Jaina poem entitled the *Uttama-si(śi)khara Purāṇa* by Siddhasūri.

2144. Consists of a few irregular uncouth letters engraved on a very uneven surface.

2145. Consists of three inscriptions. The opening verse states that the merit of bathing in the Maṃdākinī equals that of offering oblation balls in Gayā. Maṃdākinī is doubtless the old name of the Mandāguī-kunḍa on which the inscriptions are engraved. One contains the date *saṃvat 1376 varshē Pausha-sudi 10 ravau* and the remaining two the date *saṃvat 1386 varshē Pausha-vadi 5 Sōmē*. They all mention the names of certain pilgrims who were Māthura Kāyasthas and who had come there for the Mahākāla Yātrā.

2146. Gives the date *saṃvat 1388 varshē Phālguna vadi 6 Shashṭhi ravau dinē*. Records the salutation of a Māthura-Kāyastha to the god Mahākāla, i.e. Mahākāla.

2147. Contains the same date as in the last but the name of the pilgrim is different.

2148. Consists of six small inscriptions with the dates 1345, 1355, 1356, 1388, 1446 and 1556, all years of the Vikrama era. They all speak of the Mahākāla Yātrā, obeisance to Mahākāla, and bathing in the Maṃdākinī tirtha.

2149. Beyond the name Maṃdākinī tirtha nothing can be read with certainty.

2150. Gives the date *saṃvat 1386 varshē Pausha vadi 5 sōmē*. Records obeisance to Mahākāla, and the bathing in the Maṃdākinī tirtha, of a Naigama Kāyastha.

2151. Is dated *saṃvat 1388 Phālguna vadi ravau dinē* and speaks of the salutation of a pilgrim to the god Mahākāla.

2152-2156. These are similar but short records of the pilgrims and of no particular interest.

2157. Simply bears the name *Achyaṃtadhaja jōgi*.

2158. Beyond the name Mahākāla and the date *saṃvatu 123 (—)* nothing is intelligible.

2159. Is dated *saṃvat 1349 Māgha vadi 14*, and mentions the name of a prince Ballāla-dēva, son of Hamsarāja.

2160. It opens with obeisance to Śiva and contains fourteen lines of writing in old Hindi.

2161. Makes mention of the salutation to Mahākāla of Sovanī Bhambarasiha.

2162. Obeisance to Mahākāla is recorded of one Lakshma-dēva, son of Nārāyaṇa.

Jhadoli stone inscriptions.

2163. Beyond the words *Śrī Mahākāla-dēva-Śrī-Varsha-kōśa* nothing is legible.

2164-2165. Consists of the words *Thirāica pranamati nityam*, and of *Mahātamaja vārika pranamati nityam*. In characters of the tenth century.

2166. Composed of the unmeaning words *Kasatadēva Śrī-Vakulīavai-sāllaja*.

Tilasma stone inscriptions.

2167. Mentions the names *Achyāntadhaja jōgi*, *Jagama Raūla*, and so forth.

2168. Records obeisance to the god *Śrī-Bhavē(ē)vara*.

2169. Consists of the words *Śrī-Bhavēvara-dēvasya Vivēkaja pranamati sadā nityam*. Characters of about the 11th century.

2170. Beyond the date 1580 nothing is intelligible.

2171. Engraved below the image of Brahmā on the lintel of the shrine door of the temple of Talēśvara-Mahādēva. Records that the image was sculptured by Mittraka.

2172. An illegible scrawl.

2173. Does not yield any consistent sense excepting the date which is *saṁvat 1715*.

2174. Records the salutation of a pilgrim.

2175-2176. Illegible scrawls.

Teroli stone inscription.

2177. Simply mentions the name *Achyāntadhaja*.

Menal stone inscriptions.

2178. Contains the names *Jagama jōgi* and *Jōgi Achyāntadhaja*.

2179. Only Mahānāla, the name of the god, is legible.

2180. Is composed of the words: *Seasta Śrī-Mahanāla-dēva mahā-mantri Vāpta-putra Mahānta Maḍava*.

2181. Gives the date *saṁvat 1323 Bhādevā vadī 2*, and records the obeisance of a pilgrim.

2182. Too much abraded to be deciphered.

2183. Mentions the date 1553 and the names of a mason and a *jōgi*.

2184. It is apparently a fragment.

2185. Edited in *Jour. Beng. As. Soc.*, Vol. LV. pt. I. p. 46.

2186. Gives the names *Sulāra Dupāji*, *Silāvala Ohōkhāji*, and so forth.

2187. Mentions the date *saṁvat 1514, varshē Pōsa-vadī 12 sōmē* and the names of masons, such as Kaḍavā, Bhojā, Chāmpā.

2188. Gives the name *Achyāntadhaja jōgi*.

2189. Specifies the name Ratana, a mason and son of Jāsu.

2190. Bears the name *Pratitipā jōgi*.

2191. The inscription is as follows:—

1. || *Seasti* | *Saṁvat* || 1225 *pūrvam mahārājñi-*
2. *śrī-Sūhava-dēvyā Śrī-Sūhavēvara-satka*
3. *ādāya-madhyāt Ajaya-pa(-)dramma 20*
4. *viṁśati varsh-ānuvarshaṁ Śrī-Pārauli-grā-*
5. *mē Māthur-ānvaya-kāyastha-ṭhakura-Śrī-*
6. *vilhē-suta-Asādharēvara-dēvasya-sā-*
7. *sanē kṛtvā dattam dātavyam-iti* ||

From an unpublished inscription we learn that Sūhavadēvi was the queen of the Chāhamāna King Prithvirāja II.; the inscription is, therefore, dated in the latter's reign.

2192. Consists of the words: *Rāṭhavaḍaḥ Bhāṇaḥ parama-māhā-Mahēsvari-Kēdāra-gaṇa*.

2193. An illegible scrawl.

Mandalgadh stone inscriptions.

2194. These are inscriptions in the temple of Jālēśvara-Mahādēva. They are records of pilgrims and of no particular interest excepting one which records the building of the temple by Sōlaṅki Sāvanta, son of Balabhadrasimha in A.D. 1560.

2195. These are also records of pilgrims, more or less illegible. One of them is dated in *Samvat 1450* and speaks of Maṇḍalagaḍha by this very name.

2196. One of the inscriptions speaks of the erection of the monastery of Rāmanātha and is dated *Samvat 1571 varahē Śākē 1436 pravartamānē Uṭarāyanagatē Śrī-Sūrya-grishma-rilau māmāmāngalyam-prada Ashāṭha-māsē Suklapakshē pratipadāyām Sukravārē Puksha-nakshatrē*. Another inscription, which is little better than an illegible scrawl, has the following date: *Samvat 1559 varahē Śākē 1424 pravartamānē Śrī-su—dakṣiṇāyana-gate Śrī-sammuktavō Baisākha, &c., &c.*

2197. Consists of the line *Śrī-Mahārājādhirāja-Mahārāṇā-Śrī-Rāyamalla-vijaya-rājyē sūtra-maṇḍana-sura-sūtra-Gōimda-Isāndō-sri*. Rāyamalla is doubtless the son and successor of the celebrated Guhila king Kumbhakarna.

Nagari stone inscription.

2198. An illegible scrawl engraved on a very rough *Pāliya* stone.

Chitorgadh stone inscriptions.

2199. The inscription runs thus: *samvat 1303 | Jyēṣṭha sudi 13 Śrī-Bhuvanachandradevī-sūrisrēyasē ghaṇṭikā-yugam dattam Śrī*

2200-2201. Published in *Jour. Beng. As. Soc.* Vol. LV. Pt. I. pp. 47 and 46.

2202. The inscription consists of a *śārdūlavikrīḍita* which, owing to its fragmentary condition, cannot be fully read, but which consists of words arranged apparently in the form of a *padma*, to serve as an illustration of the *śabd-ālaṃkāra* called *Chitrabandha*.

2203. An apparently fragmentary inscription, consisting of sixteen lines. No information of historical nature can be deduced from it.

2204. Dated in *samvat 1505*. Speaks of the erection of a temple of Śāntinātha called *Śrī-Aṣṭāpada*, i.e. probably the Śrīngār Chāvdī where the inscription is found, in the above-mentioned year, by Śrī-Vēlāka, son of Kōlā, a *ratnabhaṇḍārī*, i.e. jeweller, and treasurer, of Rāṇā Śrī-Kumbhakarna, together with his wives Vilhaṇa-dē and Ratanā-dē and sons Mūṇḍharāja, Dhanarāja, Kumrapāla, and so forth. The temple was consecrated by Jinasāgarasūri. A list of the Jaina pontiffs of the Kharatara *gachchha* then follows. The first named is Jinarāja, after him Jinavarddhana, after him Jinachandradevī, after him Jinasāgara, and after him Jinasumudra. In the *pañcāvalī* of the Kharatara *gachchha*, published by Dr. Klatt (*Ind. Ant.* Vol. XI. p. 249), Jinarāja is the 55th pontiff; after him Jinabhadra is mentioned, but it is further stated that "at first Jinavardhanasūri had been appointed successor to Jinarāja". In the *pañcāvalī*, Jinachandra is placed after Jinabhadra, but in our list the name of the latter is altogether omitted, and that of the former is given after that of Jinavarddhana. The *pañcāvalī* mentions after Jinachandra Jinasamudra, and not Jinasāgara and Jinasumudra, as stated in our list. There can hardly be a doubt that the *pañcāvalī* requires to be corrected in this respect. Jinasamudra was certainly later than Jinasumudra. For the latter the date 1513 V. E. is furnished by an inscription to be shortly mentioned, whereas for the former we have already obtained the date 1543 V. E. from a Chitorgadh inscription (see *Progress Report* for 1904, page 59).

2205-2209. The object of all these short inscriptions is to record the construction of *ālakas*, the meaning of which is not certain, by separate individuals. Four of the inscriptions are dated; two of these bear the date *samvat 1513*, and the remaining two the date *samvat 1512 varshē āsōja sudī 2 dinē*. Three of these *ālakas* which were built in the structure called *Sri-Ashtāpada* (i.e. *Sringār Chāvdī*) are specifically spoken of as being consecrated by *Sri-Jinasumndara-sūri*. *Alaka* probably signifies a niche; cf. inscription 2243.

2210. Contains masons' marks.

Udaipur stone inscriptions.

2211. An inscription of apparently the 7th century and originally from *Chitōrgarh*. The proper left side is broken off, and I was not able to find out the purport of it from the remaining portion.

2212. Originally found at *Dabok*. Refers itself to the reign of the *P. M. P. Sri-Dhavalappadēva*. On the museum slab attached to this inscription, the date given is 207 which is referred to the *Harsha* era and has been converted into the English year 813 A.D. This reading cannot possibly be maintained, as, about the beginning of the ninth century, *Rājputānā* was held by the paramount sovereigns belonging to the *Pratihāra* dynasty and reigning at *Mahōdaya* (*Kanauj*). I am almost certain that the date is to be read as 807 and taken as a *Vikrama* year. On this supposition *Dhavalappa* can be easily identified with the king *Dhavalā* of the *Maurya* lineage mentioned in the *Kansuvām* inscription of V. E. 795 (*Ind. Ant.* Vol. XIX. page 57 ff).

The inscription states that, when *Dhavagartā*, which is to be identified with *Dhod*, in the *Jahāzpur* district, *Mēwār*, was being held by the *Guhila-putra Śrid-Dhanika*, a grant was made by a *bania* named *Dhanikshaura*, son of *Nāgadāman* and resident of *Vaidyaga*, in connection with the temple of *Śiva* established by himself and in connection with another of *Durgadevī* *alias* *Ghaṭṭavāsini* established by *Yaśōdēva*.

2213. The larger portion of this inscription stone is highly weather-worn and consequently does not enable one to understand the purport of its contents.

2214-2218. Inscriptions originally found at *Kumbhalgaḍh* called after the *Guhila* king *Kumbhakarna*. Engraved on five large slabs of black stone. The first is devoted to the description of various deities, such as *Vimdhya-vāsā*, *Ekalinga*, and so forth, and various places such as *Chitrakūṭa*. It is dated *Vikrama-Samvat 1517 varshē Śākē 1332 pravartamānē Mārgaśīrsha vadi 5 sūmē*, corresponding, as kindly calculated for me by Dr. Kielhorn, to Monday, 3rd November 1460 A.D. The other inscriptions on the remaining slabs set forth the genealogy and describe the prowess of *Kumbhakarna*.

2219. The name of the place where it was found is not known. It is only a fragment. It is a *Jaina* inscription and speaks of the erection of temples dedicated to *Mahāvīra*, *Ambikā*, and so forth. It is dated *Samvat 1556 varshē Mahārājādhirāja-samasta-ripu-gaja-ghaṭṭā-simha-rānā-Śri-Rāyamalla-vija(ya-rājjyē)*.

2220. Originally found at *Chitōrgaḍh*. Refers itself to the reign of the *Chaulukya* sovereign *Kumārāpāla*. The inscription stone is highly weather-worn and cannot be fully deciphered. Gives the genealogy of *Kumārāpāla*.

2221. A fragmentary inscription originally from *Chitōrgaḍh*. In the body of it can be read the names *Guhila-varṇa*, *Hammira*, *Mōkalēndra*, and *Hāda* apparently the name of a prince defeated by a *Guhila* king.

2222. Originally from *Chitōrgaḍh*. Dated *Samvat 1322 varshē Kārtika vadi 13*, and apparently refers itself to the reign of the *Guhila* prince *Jaitrasimha* who is spoken of as a brother of *Padmasimha*.

2223. Consists of a series of short inscriptions incised below images. Some of these images are the *Saptamātṛi*, such as *Vaishṇavī*, *Brahmāṇī*, and so forth, and others are some of the forms of *Kṛishṇa* such as *Kēśava*, *Mādhava*,

Dāmōdara, Purushōttama, and so forth. Below each class of images is engraved one and the same inscription, differing only with regard to the name of the deity. A specimen inscription of the latter class is as follows :—

1. *Śaṃvat 1516 varshē Śākē 1382 vartta-*
2. *mānē āścina-suddha 3 Śrī-Kumbha-mērau*
3. *Mahārāja-Śrī-Kumbhakarnēna Vaṭē Vāsu-*
4. *dēva-mūrtiḥ saṁsthāpitā || subhām bhavatu.*

A specimen inscription of the former class is as follows :—

1. *Snasti Śrī-Saṃvat 1515 varshē || tathā Śākē 1380*
pravartamānē phālguna śudī 12
2. *budhē | Pushya-nakshatrē || Śrī-Kumbhālamera-mahā-durgē ||*
Śrī-Mahārājādhirāja-Śrī-Kumbha-
3. *karna-prithvī-puraṇḍarēna Śrī-Kaumāri-mūrtiḥ*
asmin vaṭē sthāpitā || subhām ||

Kumbhālamēra is doubtless the well-known Kumbhālgadh founded by Kumbhakarna.

2224. These inscriptions are engraved on a *satī* pillar. All of them are illegible scrawls except one which bears the date *saṃvat 1244 phālguna-śudī 13 śukravāre* and refers itself to the reign of *Mahārājādhirāja Śrī-Prithvirājadēva*, who was unquestionably a Chāhamāna king.

2225-2229. These are five slabs supposed to be connected with the Jaina tower at Chitōrgadh. All of them praise the Jaina doctrines and one speaks of a *stambha*, apparently the Jaina tower being erected by one Jīja or Jījaka of the Ghēravāla caste.

2230. An illegible scrawl.

2231. Refers itself to the reign of the Guhila king Pratāpa and contains the following date :—

Sam 1630 varshē jēsth-māsē sukala-pakshē mahā-pavanī pachamī sumavārē.

2232. Bears the date *saṃvat 1344 vaiśākha śudī 3*, and refers itself to the reign of Samarasimha (Guhila) who had established himself at Chitrakūṭa.

2233. A fragmentary inscription of about the tenth century. Apparently a panegyric of Śāktikumāra, who is probably the 12th Guhila prince of Mēvād. The stone was originally found at Ahar.

2234. This is also a fragment brought from Ahar. In the first line are mentioned Sa(Śa)ktikumāra and his son Śuchivarman. In the fourth line mention is made of a king Rāhilēśvara who was re-instated on his throne by a Guhila prince whose name is lost. The wife of the latter is said in the same line to have been Mahimā, daughter of a Chaulukya prince named Sōdguka.

2235. Originally from Loharī. It is a *Satī* pillar and the inscription is dated in V. E. 1236 and in the reign of (the Chāhamāna) king Prithvirāja.

2236. Consists of three inscriptions. Two of these are published in *Jour. Beng. As. Soc.* Vol. LV. pt. I. p. 48. The third records the erection of a *dēvakulikā* or shrine to Śaṁbhavanātha.

2237. Outside the entrance of the *sabhāmandapa* of the temple of Sāraṇēśvara. Published in *Bhavnagar Pk. and Sk. Inscrs.* pp. 67-68.

2238. Contains in Aśoka characters the following :—

ta bhutānām dayātham (thā)pitā.

This fragmentary inscription is said to have been brought from Nagari.

Eklingji stone inscriptions.

2239. Published in *Bhavnagar Pk. and Sk. Inscrs.* p. 96 ff.

2240. Published in *Bhavnagar Pk. and Sk. Inscrs.* pp. 70-71. This is a Lakuliśa-Pāsupata inscription, but owing to the imperfect transcript therein given, it was not so long recognised to be a record of that sect. The inscription will be shortly published by me in the *Jour. Bo. Br. R. As. Soc.*

Nagda stone inscriptions.

2241. Consists of a number of small inscriptions of no particular interest except two, one of which has already been published in *Bhavnagar Pk. and Sk. Inscrs.*, pp. 112-113. The other also is of the time of Kumbhakarna, is dated *Sam 1497 varshē jyēshṭha sudi 2 sōmē*, and records the installation of an image of Kumthunātha. A third inscription has the date *sam 1495 varshē jyēshṭha sudi 14 dinē budha-vārē*.

2242. Dated *samvat 1486 varshē śrāvana sudi 9 śanau* and refers itself to the reign of Rānā Śrī-Mōkala. Records the building of a *dēvakulikā* in the temple of Pārśvanātha by a Pōrvād bania.

2243. Consists of three inscriptions. One of these is as follows :—

- 1 *Nāgharada-purē Rānā-Śrī-Kumbhakarna-rājyē |*
- 2 *Śrī-Ādinātha-bimbasya parikarāḥ Kāritāḥ*
- 3 *pratishṭhitāḥ Śrī-Kharatara-gachchhē Śrī-Mativarddhana-sūri-*
- 4 *bhīḥ || utkīrṇavān sūtradhāra-Dharaṇākēna || Śrīḥ ||*

The second inscription, which is engraved on a niche in the shrine, runs thus :—

- 1 *Om samvat 1391 varshē chaitra vadi 4 ravau dēva |*
- 2 *Śrī-Pārśvanāthasya Śrī-Mūlasaṅgha-āchārya śubha-*
- 3 *chandra Chōdyāg-anvayē Sō. Guṇadhara-putra-Kōlhā |*
- 4 *Kēlhā-prabhṛiti ālakam jīrṇ-ōddhārakam kārāpitam |*

The third inscription has the following :—

- 1 *Samvat 1356 varshē-āshā-*
- 2 *ḍha vadi 13 gōrai Sā.*
- 3 *Tējala-suta Saṅgha-pati*
- 4 *Pāśadēva Saṅgharāma*
- 5 *-ēna Nāgadaha ti-*
- 6 *-Śrī-Pārśvanātha*

It will be easily seen that Nāgharada or Nāgadaha was the old name of Nāgdā.

2244. Illegible scrawls.

2245-2246. Published in Gupta Inscrs., p. 81 ff and p. 146 ff.

2247. A fragmentary inscription. No names and nothing of importance can be traced therein.

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Assistant Superintendent, Archæological Survey,

Poona, 14th June 1906.

Western Circle.

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Annual Reports.—

Progress Report of the Archaeological
Survey of Western Circle for the
period from July 1905 to March 1906.

General Department.

No. 4

Bombay Castle,

3rd January 1907.

Letter from the Superintendent, Archaeological Survey, Western Circle, No. 426, dated the 3rd September 1906:—

"I have the honour to forward an authenticated copy of the Progress Report of the Archaeological Survey, Western Circle, for the months July 1905 to March 1906, inclusive (*vide* Government Resolution No. 7182 of the 23rd December 1905, General Department), and also to advise the despatch, today, by railway parcel of photographic prints. Of the latter there are one mounted set of 190 prints for the Bombay Government, one unmounted set of 190 prints for transmission to the Secretary of State for India as per Government Resolution No. 3273 of the 4th June 1906, General Department, and one unmounted set again of 38 prints to be forwarded to the Honourable the Agent to the Governor General in Rajputana.

"The delay in submitting the report was caused by Mr. Cousens' temporary transfer to Simla and the time taken in sending proofs backwards and forwards, and also by the time taken by the Government Central Press in printing and supplying me with a copy of the Report although it was finally approved of on the 18th ultimo."

Memorandum to the Superintendent, Archaeological Survey, Western Circle, No. 5231, dated the 3rd September 1906.

Letter from the Superintendent, Archaeological Survey, Western Circle, No. 435, dated the 5th September 1906.

Letter from the Government of India, Home Department (Archæology and Epigraphy), No. 306, dated the 6th September 1906.

Letter from the Superintendent, Archaeological Survey, Western Circle, No. 440, dated the 10th September 1906.

Memorandum to the Superintendent, Archaeological Survey, Western Circle, No. 7205, dated the 7th December 1906.

Memorandum to the Superintendent, Government Central Press, No. 7206, dated the 7th December 1906.

Telegram from the Superintendent, Archaeological Survey, Western Circle, dated the 10th December 1906.

Telegram to the Superintendent, Archaeological Survey, Western Circle, No. 7355, dated the 12th December 1906.

Telegram from the Superintendent, Archaeological Survey, Western Circle, dated the 13th December 1906.

Telegram to the Superintendent, Archaeological Survey, Western Circle, No. 7393, dated the 13th December 1906.

Letter from the Superintendent, Archaeological Survey, Western Circle, No. 555, dated the 18th December 1906.

RESOLUTION.—His Excellency the Governor in Council has perused with much interest the interesting Report of the Superintendent of the Archaeological Survey, Western Circle, covering the operations of the Department in the Bombay Circle from July 1905 to March 1906.

2. The Collector of Thana should be requested to favour Government with his remarks with reference to the suggestion made in paragraph 107 of the Report for the removal of an inscribed stone to the Bombay Branch of the Royal Asiatic Society pending the construction of the Prince of Wales Museum of Western India.

3. Mr. Cousens undertook a comprehensive tour during the travelling season, which was brought to a close by his appointment to the post of Director General of Archæology. His Excellency the Governor in Council notices with satisfaction

that good progress is being made with the important restorations in the Gol Gumbaz, Jami Masjid, and Ibrahim Roza at Bijapur. The Superintendent is however invited to consider the desirability of employing on this work stone carvers of hereditary skill such as are available in Ahmedabad and the vicinity. It is understood that at present the stone work required to replace the damaged portions of the cornice at the Jami Masjid is being prepared by workers locally trained, without hereditary aptitude for the work.

4. Government learn with considerable satisfaction that it has been possible to arrange for the establishment of a Botanical Garden within the limits of the old fort at Bassein without damage to the valuable remains that the fort contains. The attention of the Agricultural Department should be invited to the desirability of strictly adhering to the limits of encroachment that Mr. Cousens has prescribed in consultation with Professor Gammie.

5. The attention of the Collector of Dharwar is specially directed to the remarks made by the Superintendent in paragraph 96 of his Report ; and he is directed to submit for the information of Government a report on the measures taken for the preservation of the fine Chalukyan temple at Gadag.

6. Government understand from the Superintendent's Report that he is giving attention to the state of the valuable star-shaped temple at Dambal. They would be glad to learn from Mr. Cousens that some satisfactory arrangement has been made for the protection of the interior of this interesting monument, which has become so foul from neglect as to be almost inapproachable.

7. Mr. Cousens' attention is invited to the neglected condition of the inscribed table outside the Dambal temple, and the unprotected position of the reputed stone throne of the Sonda Kings at Sonda. He should consider in consultation with Mr. S. M. Edwardes, I.C.S., and the Collectors of Dharwar and Kanara the desirability of arranging for the removal of these interesting objects to safe custody in Bombay, to be subsequently housed in the new Bombay Museum.

8. His Excellency the Governor in Council would be glad to learn that the Superintendent has in contemplation some schemes for the excavation of the historical sites in this Presidency such as Brahmanabad, Shivner, Sonda, Nagarbastikeri, Salsette Island and the vicinity of such ancient villages as Halshi, Huli, Aihole and Pavangad. It is understood that the extent of Mr. Cousens' charge leaves him little leisure to devote to work other than the conservation of valuable monuments already listed for restoration. But Government would view with regret the completion of Mr. Cousens' term of service without his undertaking some at least of the important excavation works that seem to promise a valuable harvest. This Government would be prepared to lend their support to a request for some additional staff to relieve the Superintendent of a portion of his conservation work with the object of rendering excavations feasible in the near future.

9. Government note with pleasure the interesting results of the Assistant Superintendent's investigations within the limits of Rajputana.

10. His Excellency the Governor in Council will await with special interest the Report of Mr. Cousens on the Chalukyan and Hemadpanthi relics of the Deccan and Southern Maratha Country, referred to in the Superintendent's Report for the year ending 30th June 1905.

11. The attention of all Collectors is invited to the assistance which Messrs. Jackson and Haigh, I.C.S., have been able to tender to the Superintendent, and they are invited to consider whether in the course of their tours they cannot bring to the notice of Mr. Cousens either by their own efforts or those of their assistants remains of archæological interest with which the Superintendent, owing to the vast area in his charge, has not yet had the opportunity of becoming personally acquainted.

12. Government approve generally of the tour programme given in paragraphs 89 and 90 of the Report, but Mr. Cousens should be requested to supply further details when he is in a position to make more definite arrangements.

13. Copies of the Report should be forwarded to the Administration and Agencies concerned, the Under Secretary of State for India, the Government of India, the Commissioner in Sind, the Commissioners of Divisions, all Collectors, including the Collectors and Deputy Commissioners in Sind, the Director of Agriculture, the Municipal Commissioner for the City of Bombay, the Compiler, General Administration Report for 1905-06, the Revenue, Political and Public Works Departments, and Mr. S. M. Edwardes, I.C.S., Honorary Secretary, Prince of Wales Museum of Western India. Copies should also be forwarded, as usual, to the officers and institutions concerned and placed on the Editors' Tables.

14. Of the two sets of 190 photographs each submitted by the Archæological Superintendent, the mounted set should be deposited in the Secretariat Library and the unmounted set should be sent to the Under Secretary of State for India in accordance with the orders contained in Government Resolution No. 3273, dated the 4th June 1906. The unmounted set of 38 prints should be sent to the Honourable the Agent to the Governor General in Rajputana.

R. E. ENTHOVEN,

Acting Secretary to Government.

To

The Superintendent, Archæological Survey, Western Circle,	} With copies of the Report.
The Commissioner in Sind,	
The Commissioner, N. D.,	
The Commissioner, C. D.,	
The Commissioner, S. D.,	
All Collectors, including the Collectors and Deputy Commissioners in Sind.	
The Director of Agriculture,	
The Municipal Commissioner for the City of Bombay,	
The Compiler, General Administration Report for 1905-06,	
The Revenue Department,	
The Political Department,	} By letter No. 6, dated the 3rd January 1907.
The Public Works Department,	
The Separate Department,	
(With the mounted photographs.)	
The Government of India (by letter No. 5, dated the 3rd January 1907),	
The Under Secretary of State for India (by letter),	
The Honourable the Resident at Hyderabad (Deccan),	
The Resident at Baroda,	
The Honourable the Agent to the Governor General in Central India,	
The Honourable the Agent to the Governor General in Rajputana,	
The Chief Secretary to the Honourable the Chief Commissioner, Central Provinces,	}
S. M. Edwardes, Esq., I.C.S., Honorary Secretary of the Prince of Wales Museum of Western India,	
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The Editors' Table, Poona,	
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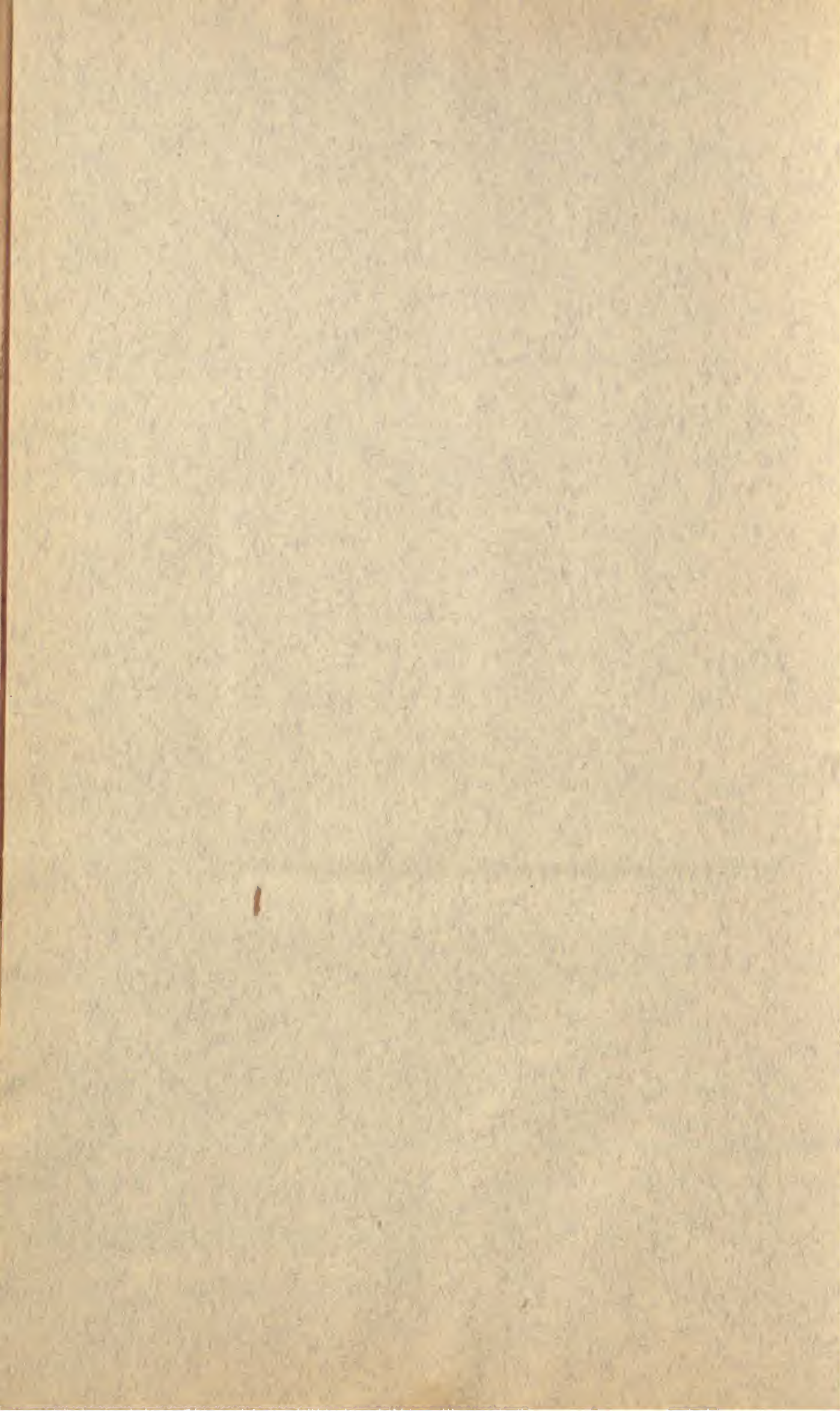
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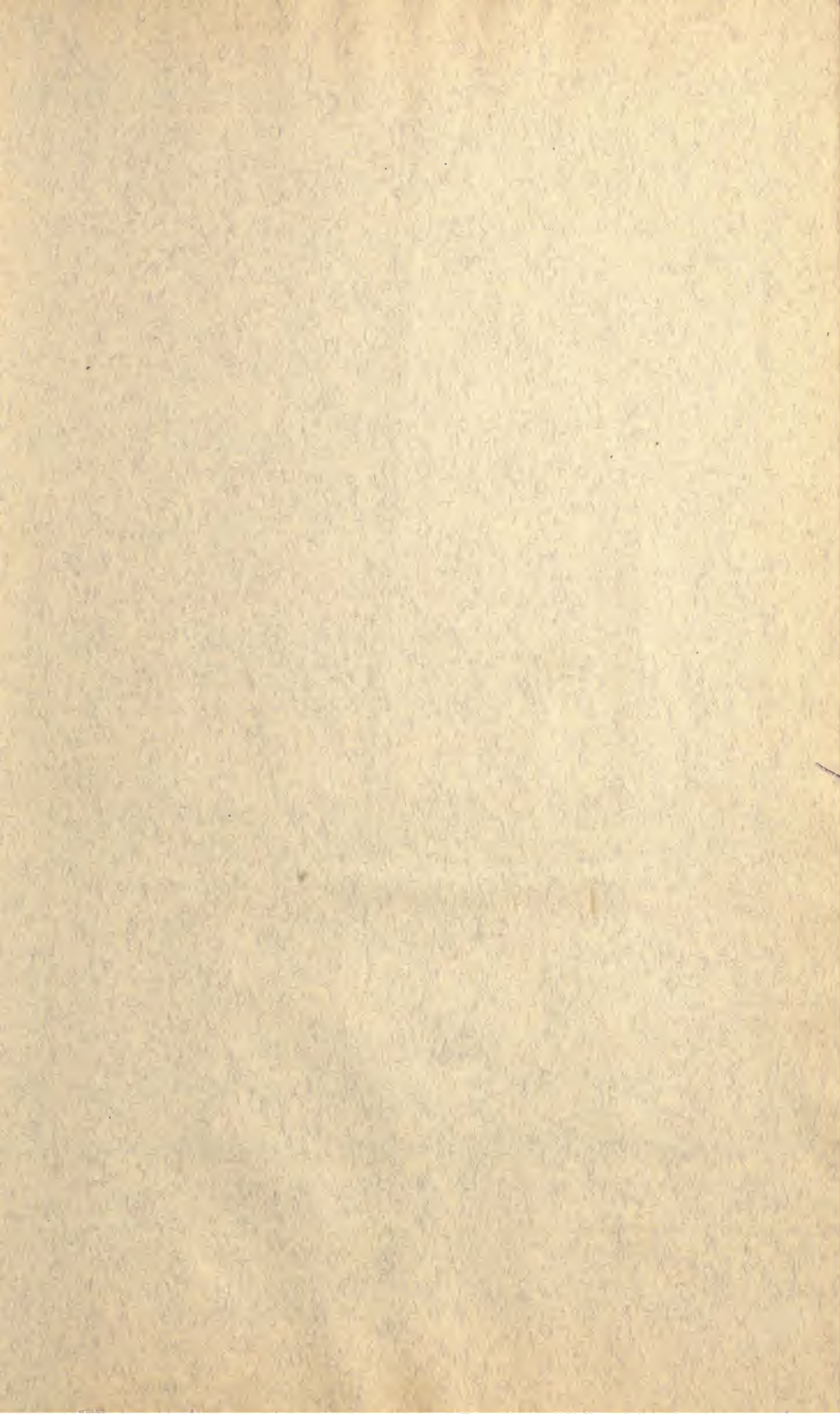
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